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"I understand that sepone is a little town at the bottom of a valley, and so Sepone is surounded by high mountains, and the terrain itself can be compared to the valley of Dienbienphu... There's no reason to stay in bad country. You cannot move and the enemy has stronger fire power. And there will be much time for them to react. And if they react properly, what will happen to us?" -Lt. Col. Bui Dung, commander of Task Force 11

It already happened to one crack Ranger battalion driven off a hilltop patrol base six miles inside Laos. The unit lost two thirds of its 450 men. Five days later and five miles away, a key South Vietnamese base, hill 31 in Laos, fell. The 450 defenders were virtually wiped out in what some U.S. officers called "the heaviest fighting of the war." U.S. planes flew wave after wave of bombing strikes in a futile attempt to avoid defeat. Medivac helecopters which occasionally could land in the base were unable to pick up wounded because able bodied soldiers would run over the bodies of their buddies to escape the base. Some even clung to the landing skids until kicked off by the American crews.

Nevertheless, Administration spokesmen in Washington said the remarks made by Col. Dung of Task Force 11 indicated he was suffering from "localitis", an inability to perceive the overall picture of the invasion.

Newsmen, for the most part barred from direct coverage of the fiasco, have had a hard time themselves assembling an overall picture of the invasion. But the press now regards even the mildly optimistic Pentagon reports with cynicism and, occasionally, contempt. They are beginning to call the Laos operation "the tunnel at the end of the tunnel."

The United States has assembled the biggest air armada of the Indochina war for the big push into the southern panhandle of Laos. At least 2,000 aircraft, 500 of the helicopters, are involved.

Laos, for years the most heavily bombed land in history, is now being hit in the border region by U.S. Air Force aircraft flying from Thailand, Navy planes launched from carriers in the gulf of Tonkin, and Army bombers from bases in South Vietnam. U.S. Tactical combat planes are flying up to 1000 missions per day; and the high-flying B-52s another 30 missios. The bombing of North Vietnam - over 50 sorties a day - is the heaviest in months, if not years.

The purpose of the huge air armada is to provide a massive air umbrella under which U.S. helicopters and their American crews can ferry South Vietnamese cannon fodder into the field.

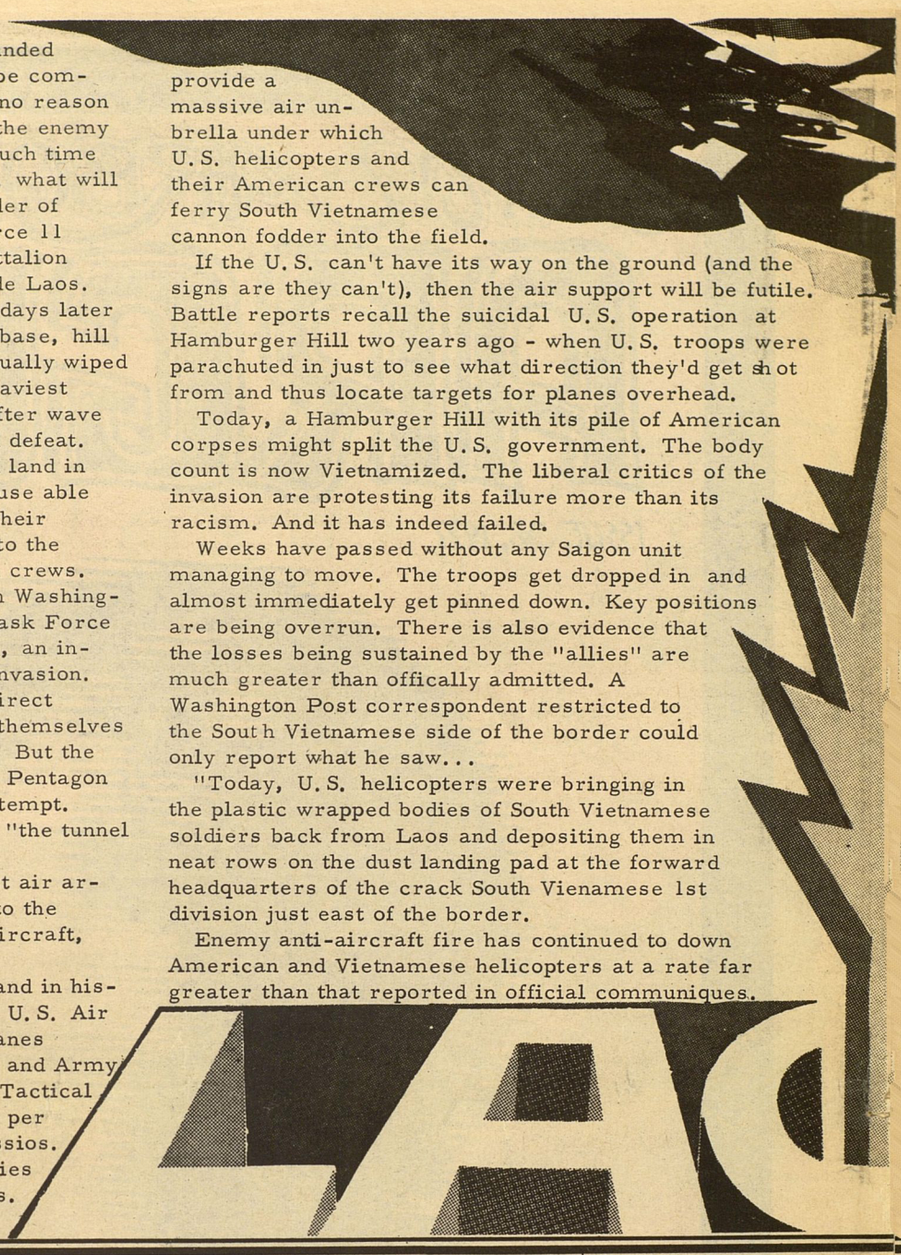
If the U.S. can't have its way on the ground (and the signs are they can't), then the air support will be futile. Battle reports recall the suicidal U.S. operation at Hamburger Hill two years ago - when U.S. troops were parachuted in just to see what direction they'd get shot from and thus locate targets for planes overhead.

Today, a Hamburger Hill with its pile of American corpses might split the U.S. government. The body count is now Vietnamized. The liberal critics of the invasion are protesting its failure more than its racism. And it has indeed failed.

Weeks have passed without any Saigon unit managing to move. The troops get dropped in and almost immediately get pinned down. Key positions are being overrun. There is also evidence that the losses being sustained by the "allies" are much greater than offically admitted. A Washington Post correspondent restricted to the South Vietnamese side of the border could only report what he saw...

"Today, U.S. helicopters were bringing in the plastic wrapped bodies of South Vietnamese soldiers back from Laos and depositing them in neat rows on the dust landing pad at the forward headquarters of the crack South Vienamese 1st division just east of the border.

Enemy anti-aircraft fire has continued to down American and Vietnamese helicopters at a rate far greater than that reported in official communiques.



MULTIPLE CHOICE

Directions: The following are various types of questions designed to test your knowledge about recent developments in S.E. Asia. Please do not begin the exam until instructed to do so by the proctor. On the multiple choice questions, completely blacken in the proper space on your answer sheet with your super-duper electro-magnetic laser pencil, as in the following sample question:

LAOS is in a) Canada
b) Mexico
c) Asia
d) Skokie

a b c d
////////

Any stray marks should be erased. Don't fuck up.

The new U.S. move into Laos is a...
a) incursion
b) pre-emptive strike
c) protective reaction
d) peace feeler
e) invasion

The opposing sides in S.E. Asia are...
a) the forces of good & the forces of evil
b) apple pie & godless communism
c) the Pentagon & the people of Laos, Vietnam, & Cambodia
d) Spiro Agnew & George McGovern

The best statement of the domino theory is...
a) we have to invade Laos to protect Cambodia
b) we have to invade Cambodia to protect Vietnam
c) we have to invade Vietnam to protect Thailand
d) we have to invade China to protect the U.S.
e) all of the above

MATCHING

Let's [illegible] an pilot who has a load of bombs. If you were in one of the following countries, what would you look for to bomb?

a) Vietnam	1) missle bases & peasants
b) Laos	2) unfriendly hamlets & peasants
c) Cambodia	3) supply lines & peasants
d) China	4) sanctuaries & peasants

TRUE or FALSE

The Apollo 14 moonshot, by the merest coincidence, happened simultaneously with the invasion of Laos.

ESSAY QUESTIONS

1) In the briefest possible essay, compare & contrast the U.S. invasion of Laos with the following...
a) the U.S. invasion of North America (1620)
b) the U.S. invasion of Mexico (1848)
c) the U.S. invasion of the C.S.A. (1860)
d) the U.S. invasion of Cuba (1898)
e) the U.S. invasion of Nicaragua (1927)
f) the U.S. invasion of Guatemala (1954)
g) the U.S. invasion of Cuba (1961)
h) the U.S. invasion of Vietnam (1961)
i) the U.S. invasion of the Dominican Republic (1965)
j) the U.S. invasion of Cambodia (1970)

2) In the Briefest essays defend two (2) of the following rationales for invading Laos...
a) "If the North Vietnamese get supplies through Laos, ther people will be able to eat. If they eat, they will fight

LAOSY

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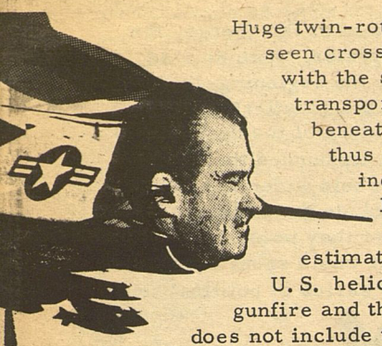
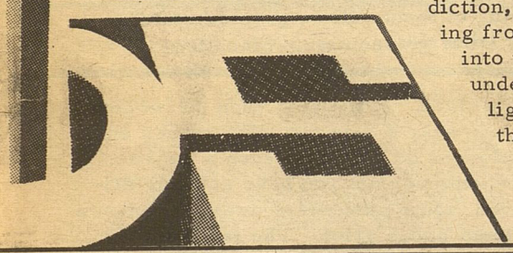


Huge twin-rotor Chinooks can frequently be seen crossing the hills in the border area with the salvaged carcass of a downed transport or gunship chopper dangling beneath it from a cable. Helicopters thus downed and retrieved are not included in the totals of aircraft losses officially reported." Several reporters have estimated that over one-hundred U. S. helicopters went down in the heavy gunfire and that the Pentagon figure of 29 does not include the numerous wrecks brought back by the salvage helicopters. The U. S. claims to have committed six hundred helicopters, so possibly one sixth of the force has beem wiped out!

U. S. fighter bomber pilots say that the anti-aircraft fire flying up at them from the Loatian border region is both more accurate and more intense than it was a year ago.

"They must have ultrasensitive ears or something," said Air Force Captain Dave Krueger. "Sometime it's unbelievable how close they come, even at night."

In short, the Laos invasion is a vast military blunder, possibly the death blow for the puppet South Vietnamese units. The troops committed are of course the "crack" ones, since only a minority of the ARVN is willing to fight at all. In spite of this they are getting their asses creamed. In the face of this disaster President Thieu announced February 25 that an invasion of North Vietnam was "only a matter of time." His announcement came three days after a high level meeting with General Creighton Abrams, U. S. commander in Vietnam, and Ellsworth Bunker, U. S. ambassador to Saigon. This might seem like a contradiction, sort of like jumping from the frying pan into the fire, but is understandable in the light of the fact that the U. S. government & its puppets are totally insane. It could be funny, something like the mommy, mommy why am I running in circles shutup or I'll nail your other foot to the floor jokes.



To top off a perfect week for those of us traitors who root for the enemy, the commander of whole operation was blown up as his helicopter took off. Sabotage was suspected. Lieutenant General Do Cao Tri was what would be described by those who favor rhetoric as a "Pig of Pigs". Born of wealthy parents near Saigon, Tri pulled the famous "identify with your oppressor trick". He joined the French Army and fought against the Vietminh, those nasty pinko nationalists. He spent every night in his lavish villa, flying to work each day in a helicopter. He smoked a briar pipe and carried a silver swagger stick, both ancient Vietnamese customs. This man may seem like a traitor and buffoon to you, but the U. S. ruling circles really dug him. I mean, here was a chink who had some decent human habits, who smelled like after-shave instead of rotten fish. It is probably inhumane to gloat over any human death, but it is truly hard not to be cheered up over this particular funeral.

Well if the people of Vietnam and Indochina handled this affair with ease, it certainly didn't seem to be an explosive issue in this country. Maybe it was the cold, maybe the February blas, maybe we are "war weary"(demonstration weary?), maybe we have been co-opted and bought off with the sugar plum plan. Whatever the reasons, protest was limited and concern seemed rather submerged. Things can be done. There is a peace treaty around drawn up by people from all the concerned parties. It calls for some outrageous demands like the U. S. setting a date for total withdrawl and the cessation of the air support/war/genocide. People are working to get it on the ballot in the local elections. It's a good idea to register anyway as good old concerned liberal Bob Harris needs our support against the winner of the Spiro Agnew think alike contest, Mr. Garris. Garris believes in bringing the war home, and we are the enemy (victim? So even though you live in the next best thing to Nazi Germany you can do something about it. Isn't it wonderful to live in a country that has leagalized the peace march?

LNS + THE DISEASED RAMBLINGS OF MY BRAIN.

Americans and kill GIs. Therefore we are invading Laos to protect our GIs."

b) "It is the sworn duty of the United States to stand by her allies and protect them in their hour of need, by whatever means possible, whether they want it or not."

c)"You know how it is with those Oriental countries- six months later and you feel like invading again."

d)"To make sure that Indochina is protected from those slant eyed chinks and kept free so they too can enjoy electric tooth brushes, parking lots and pollution."

e)"You have to understand that to those people life means nothing."

f)"Vietnam is all used up."

READING COMPREHENSION

... both these offensives (Cambodia and Laos) were primarily in the hands of South Vietnamese forces. In Cambodia, United states participation was limite to advisors, tactical air support, and logistic assistance, plus a few thousand ground troops. In the Loas mop-up the American presence is even more limited. No American forces have crossed the border with South Vietnamese. The United States has provided air power in support of the offensive, helicopter transport and gunships, and logistic support, but has employed troops only to protect the South Vietnamese rear from an enemy envelopement.

-Chicago Tribune Editorial

1) What does the term "logistic support" mean in the above passage.

RIPPED OFF FROM THE SEED

2) Explain (in 25 words or less) why helicopter and airplane crews are not considered troops.

3) Explain the use of the word "tactical" in the phrase "tactical air support".

ANALYSIS

In terms of McLuhan's theories of media and structural semantics, analyze the following statements by Ron Ziegler, Press Secretary to President Nixon. Hint: Both statements concern the current Laos situation.

1)"The President is aware of what's going on. That's not to say that there is something going on."

2)"If anybody is there, they don't belong there."

MATCH THE SYNONYMS

a) news embargo	1) invasion
b) protective reaction	2) detention camp
c) large-scale neutralizations	3) peasant
d) strategic hamlet	4) censorship
e) pacification	5) mass slaughter
f) suspected viet cong	6) neutralization

MATH SECTION

1) If 300,000 students can shut down 200 colleges after Cambodia, how many people can shut down how many colleges after Laos (no fair peeking)?

2) Recently, Jack Anderson reported that GIs are selling vital war secrets to enemy agents for lids of grass. Problem: You are an Air Force Lieutenant stationed in Vietnam. Your job enables you to have the details of bombing raids long before they take place. If you sell 3 secrets every weekday to the enemy, and 4 secrets on Saturdays and Sundays, and the going rate is one lid per secret, how many pounds of grass will you have after 4 weeks if you smoke 20 grams a day?

QUIZ

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thanx to the PATRIOT

GRAND JURY

A Grand Jury in Kalamazoo, originally convened for the purpose of investigating the "drug problem" inKalamazoo County, has had its power expanded to what amounts to legal extermination of the radical community and members of the three major radical organizations working there.

On Wednesday, February 17th, a demonstration was called to protest the county jail conditions and the recent U. S. invasion of Laos. The demonstration was sponsored by three groups: the United Front, a community organization; Serve The People, a campus group; and the Brown Berets, the local Chicano group. After a rally in Bronson Park, the demonstration moved to the County Building, where the jail is housed. Despite cautions against violence voiced by the sponsors and the speakers at the rally, some people began throwing snowballs, and then rocks at the county building, breaking a few windows. Police, who had not been present when the demonstrators arrived, began to group accross the street. But they made no move to stop the trashing. Only when one demonstrator hurled a chunk of concrete into the group of police--reportedly knocking one of them unconscious--did the police move on the crowd.

They gave no warning; no order to disperse. They just rushed the demonstrators, chasing individuals in the crowd, particularly the Brown Berets.

In the words of an ex-police officer, "It is obvious to anyone trained in riot control that the police were out to destroy the youthful participants and were not at all concerned with peacefully dispersing the crowd. The police action can only be compared with that at the Chicago Convention in'68. It should also educate everyone to the real purpose of the 'peace' officers."

The conservative forces in KalamaZOO, of course made it seem like the demonstrators were the rioters and not the police--that the real violence was on the part of the demonstrators and not the police. This attitude was apparent in the statement of Don Burge, the County Prosecutor, when he said, "This is only the beginning; they've thrown down the gauntlet!"

Within 24 hours of the demonstration, it was announced that the Grand Jury would widen it's investigation to include the incidents leading up to what they termed the "riot." That would seem to indicate a whole new series of political trials and very possibly another conspiracy trial. It is evident that the purpose of the Grand Jury investigation is to destroy the radical community in Kalamazoo. It is important to note that the community organizations involved in sponsoring the rally spoke out against violence. Obviously they could not be responsible for the actions of all those involved in the demonstration. But the police chased and arrested the leaders and active members of the community organizations. No doubt the indictments will come down against these same people.

The strongest tactic which will be used by the Grand Jury will be mass immunity. It is expected that hundreds of witnesses will be called and that many of them will be granted immunity from prosecution. Since they

A&Profit

It may not seem like such a tremendous thing that three employees have been fired at the Huron A & P for refusing to cut their hair. But this recent action by the store manager, Warren ('I was only doing my job') Hartman just points up the fact that it's still almost impossible to get or hold a job if your a male with hair longer than Nixon's. (Don't worry. You're not the only ones who can't find jobs.)

Two of those fired have been working at the store for several years. They have good attendance and performacne records. Their hair is shorter than that of some of the women who work there. But none of that matters. What matters is the Puritanical rules designed to make people look and act like robots.

What matters is that at a Treadwell store in Seattle, Washington, an employee lost a similar case in arbitration, so now A $ P thinks they can cash in on the decision.

The ruling, which the local Union uses as an excuse to deny the employees here support, goes something like this:

It's not a question of sanitation that's involved. If it were, then you could just wear a hair net, like women employees do. It's not even a question of whether or not you have actually driven some customers away, or caused them undue grief. The issue is that you might upset someone. Some people just don't like long hair, and some of those people might shop at this store, and your appearance might offend them, and..... Sure!

Mike Pallid, one of the fired employees, had this very same hassle with A & P last year, and won on the grounds that he had been hired with long hair. But, the logic of the supervisors in Detroit goes, just because they weren't enforcing anti-human rules then doesn't mean they shouldn't enforce them now.

So they were fired, for resisting cultural oppression, sexual discrimination. And in response, they initiated a boycott of the store. Because the best way to deal with capitalists' oppression is to strike at it's roots--their profit. The boycott has done that--it's been 50-75% effective at the Huron store.

After a few days of leafletting, and rapping to people who came to shop there, supporters of the boycott staged a shop-in. If you don't know what that is, here's how it works:

A customer walks into the store, walks around filling co's* cart with groceries (squishables on the bottom of course--eggs, cakes, tomatoes, &c.) Co then trucks on up to the cash register; as co's groceries are being rung up, the interested patron asks the cashier, "Could it be true that

LET-US BOYCOTT

THE UNITED FARMWORKERS ORGANIZING COMMITTEE (UFWOC) IS ASKING US ALL TO BOYCOTT THOSE STORES WHICH SELL NON-UNION LETTUCE. THE ONLY STORE IN A² WHICH SELLS ONLY UNION LETTUCE IS GREAT SCOTT (CORNER OF PACKARD & CARTER RD.) DON'T SHOP ANYWHERE ELSE!!

FOR MORE INFO, CALL 663-2488.

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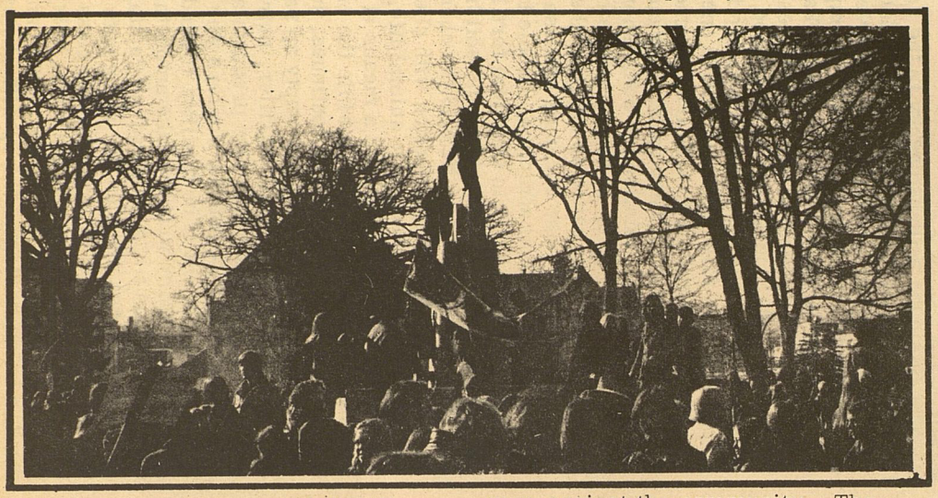
will not be prosecuted, they cannot take the fifth amendment, which guarantees that a witness cannot be made to testify against himself or herself. So the Grand Jury then has the power to make people testify about their own actions, and the actions of others involved with then.

A witness can testify against brothers and sisters, and they in turn can testify against the witness. Thus both people have helped to incriminate the other. If you refust to testify, the court can site you in contempt, since the only reason not to testify would be to avoid incriminating yourself. It certainly is a powerful weapon.

We feel it is especially important to publicize this incident. The wealthy Republicans in Kalamazoo will not make the same mistake that the Democrats made in Chicago--they plan to keep this coming trial as quiet as possible. They know that even half-accurate publicity would be bad for their poorly constructed case against the community. The less people all over the state know about the trials, the less support the defense will have. This is no less a political case than either the Conspiracy 8, the Panther 21, or the CIA Conspiracy trial. And it is imperative that we support these brothers and sisters.



Don Burge, the county prosecutor, ran for judge last election and lost. Much like Tom Foran, he's trying to make a name for himself with the ruling political powers. He plans to run for judge again in1972--a record of prosecutions of "commie revolutionaries" would certainly boost his standing with the local political power structure. No doubt he will try just about anything to prove himself a valuable law 'n order freak.

Many community people have split, because they are afraid of the impending indictments. It is unfortunate that the community is being divided in this manner. We have to get behind our people in Kalamazoo, because if it works in Kalamazoo, they just might try it other places --sort of like a snowball rolling down a mountain. If it isn't stopped at the first opportunity, it picks up more snow and more momentum. Soon no one will be able to stop it.

The lawyers fees will run into thousands of dollars. So far, $4.00.00 has been collected, all of which has gone for bail. Contributions can be sent to:

Sunshine Publications
Box 687
Kalamazoo, Mich. 49005
or
United Front
c/o Alycia Fullmer
521 Forest Ave.
Kalamazoo, Mich. 49001

this store discriminates against men who wear their hair long?"

"Yes, it's true, every word of it."

"Oh, then I can't shop here." And co leaves co's cart sitting there, full of groceries to be returned to the shelves. Multiply this by twenty, and you have the scene at the A & P on the 13th.

A couple of days later, carpools were organized to take shoppers to other food stores in the area. (Kroger is being boycotted, too; they, along with A&P have been scabbing on the United Farm Workers' lettuce pickers.)

The boycott is continuing. On Monday the 8th, it will be expanded to include all the A&P's in the area. This action is a direct attack on a repressive exploitative system which forces large numbers of people to buy whatever A&P puts on the shelf (mostly skonk, a lot of it highly unhealthy) at whatever price they choose to sell it at. And they usually choose very high prices.

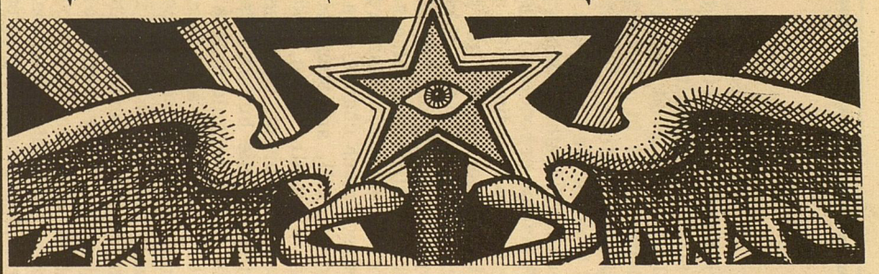
Support this boycott any way you can. Don't shop at any A&P anywhere! And if you have some time to stand if in front of one of the local stores to help encourage other customers to join the boycott, stop by the Huron store. There should be someone there who can tell you what needs to be done.

*Co is a word which I use to replace 'he' which indicates the existence of only one sex. It also dominates the language, just as men dominate the society.

A sister who's name I forget suggested using it.

--Andrea

FREE FEELGOOD



Over five hundred people have been treated since the Free People's Clinic opened two months ago. Services have recently been expanded to include a Free Clinic for babies, open the first Saturday of every month. Among the other services offered to the get-down community are contraception and nutrition info, problem pregnancy counselling, sex education, free pharmaceuticals, and speakers to address groups. The Clinic is open every Monday thru Thursday from 7 p.m. to 11 p.m., and every Saturday from 1 p.m. to 5 p.m.

The internal structure of the clinic consists of the members of the clinic, which includes two groups: those working in the clinic, and patients. Patients become members six weeks after their first visit. At the core of this setup is the Board of Directors, elected by the Members of the Clinic. The Board handles most of the short-term policy making and immediate decisions necessary for the day-to-day operation of the clinic. Important policy decisions are made by the Members. The clinic can't be contained in this structure if it is to serve the needs of the people. To insure feedback from the community, the community must be part of the clinic's structure.

An open meeting of the FPC will occur March 14, 7:30 p.m. at the School of Public Health auditorium. Purpose: to hear the ideas of the community and discuss topics of relevance to the clinic. Among the decisions to be made are the election of a new Board of Directors and the initiation of Medical Draft Counselling at the Clinic, expansion of open hours, and patient participation. For more info, call 761-8952, or stop in at the Clinic--302 E. Liberty, Ann Arbor.

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Communally, people return to the original relationship to the land. A long time before people used to live communally, tribally on the land in extended families and large kinship groups. But they were unaware, unconscious, of what they were doing, although this form of life was organically sound and good. They came together out of necessity. Now people come together communally more out of love, awareness, and collective consciousness than necessity, although the necessity exists. They use the collected thoughts and technologies of the world, but use them intelligently, to get into balance with nature. They resolve the paradox that the technologies men have developed at terrible expense to life-energy cycles earth in order to free men from poverty and economic bondage while inexorably driving the biosphere toward chaos and the end of life.

In resolving the paradox the new communal groups do several things:

1)They move away from unnatural, ecologically unbalanced city population centers, which are over-governed and wasteful of human and environmental energy. Cities draw tremendous energy from local ecosystems, most of which is wasted providing goods and services needed mainly because of the jamming together of people (if they are needed at all.)

A city competes for life energies in an environment, then wastes them, along with discharging toxic wastes; like cancer in the body. A city grows rapidly out-of-control, unplanned, spreading, taking over and destroying other life systems; like body cancer. A large city, being a creation of man, seeks to duplicate the organic pattern of a man, but fails, destroying the host environment: Human cancers seek to duplicate the organs and cells they invade, but do so chaotically, killing the host. Since cancer competes for life energies toward the eventual death of life, instead of working cooperatively for the perpetuation of life, the cancer analogy extends to the operant economic mode of most nations and cities, capitalism. Capitalism involves human beings in maximum conflict and antagonism and competition for energy toward the wasteful and useless overconcentration of energy in individual members and groups who use the energy for chaotic unplanned uncontrolled growth. Capitalism thus means continual aggression against nature, which has been one of the principle thought modes of Western man for some thousands of years. For one to be divided against oneself is cancerous and destructive. For larger societies of humans to be divided against themselves for the enrichment of one member to the detriment of others, is cancerous and destructive. The combination of capitalism and large cities is lethal to life on Earth. The

BY EDGE CITY

EcoAnarchy

will develop positively and will need no government external to themselves, or, if they form a government, it will be one evolved organically from their collective consciousness in relation to the land. A belief that life is positive allows full cooperation with all living things, and trust of the processes of living things, including the process of death, which will no longer be feared.

A second erroneous reason for institutions of government is to coordinate the vast complexities of urbanized technological society and make certain that all people are doing the "right" things at the "right" times, so that they don't get in the way of machines, or in the way of mechanically functioning society. In these vast seas of process and mechanism a person becomes lost, unable to effect much change on a bloated system. One must destroy, kill, and steal (steal energy) in order to be "known" at all. Rules, codes, laws and artificial structures proliferate. Great amounts of energy are wasted trying to make human beings act in mechanical ways alien to the organic nature of their being. If rules force a person to act contrary to a pattern of organic development, there is rebellion. Terrible amounts of energy are hellishly used by schools and institutions of enkulturation to break children down to live in artificial patterns. Everywhere there is energy waste, the illusion of order masking apocalyptic disorder. Everywhere capitalism wastes great parcels of the world's energy to make products that no one needs, and then wastes more energy trying to convince the people that they need the objects. Rob and distort. Rob a person of power to effect their own evolution, and the person will become an addict of power over other people; rob a human of love and the human will become a need-love addict in the small area of marriage and a hate addict to the rest of the world; Take away meaning in life and a person seeks meaning in addiction to money and objects. Human behavior is restricted so inorganically that real needs go unfulfilled and artificial needs are constructed to go with real ones in an environment of want and frustration. The rich (energy robbers) spend their lives filling vacuousness with objects, and really never come any closer than those their system impoverishes. A society built around filling human need doesn't go nearly far enough, because its goals leave out environmental balance. But most human societies never come close to even their imperfectly stated aims. This is because no one is fully happy unless in balance with oneself, in balance with other people and in balance with the environment.

Communes attempt to get into an energy balance with their immediate ecosystems. A commune demands less only deserve as we squander the laboriously saved solar energy of millions of years and make the earth uninhabitable for the very plants whose photosynthetic work made and continues to make it possible for us to exist.

4) Communes change the relationship of people to the soil and the surrounding life. Instead of exploiting and burning out the energy producing potential of the soil for profit as the present capitalist society exploits and burns up people for their energy potential, communes cooperate with the soil and take what it will give without strain.

The commune returns energy to the soil with natural fertilizer, organic matter, and energy laden waste. If the soil gives excess bounty, it can be bartered for other energy producing organic products or implements, without the exchange of false energy- money. False and polluting energy in the form of herbicides, pesticides, or narcotic growth energizers are not used on the land. Chemical additives added to the soil are false energizers just as they are false and destructive energizers to people: soil chemicals to soil are like chemical speed and heroin to people. They force an organic system to speed up or falsely vitalize for some short-sighted high energy peak, and then, as they continue to be used, the energy burning they cause so depletes the organic system that their continued use becomes necessary to the functioning of the system: addiction. People become addicted to amphetamines, soils to chemical fertilizers. After the initial spurt in "production" the soil has used up natural nutrients and now NEEDS the chemicals to produce. Continued high production with chemicals removes trace chemicals necessary to animal life, so that eventually the produce is only a means of filling up the stomach cavities of mammals while the craving for trace elements and nutrients continues, just as the bread we eat today is only an empty ap packaging device for chemical-ridden meat and filler, nutritious as cardboard. Ill-made defective products are being turned out by bored, over-speeded workers who have no organic involvement, unless it be hostility toward the object they are making. Many workers take amphetamines in order to work two jobs to "stay ahead" of capitalism's energy leeching: athletes are shot up, along with racing horses so that they can win or make meaningless records out of proportion to their organic abilities, only to be burned out and discarded like bad meat. Farm animals, chickens, cows, are increasingly shot up with chemicals in order to make them produce faster. But with little thought to the later effects of these chemicals on life further along the food chain. Speed. Speed. Speed and DEATH. Burning.

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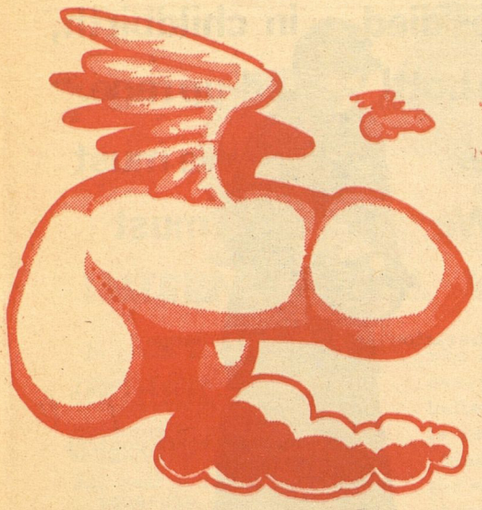


Sex is an institution. In an oppressive society like amerika, it reflects the same ideology as other major insitiutions. It is goal-oriented, profit & productivity oriented. It is a prescribed system, with a series of correct & building activities aimed toward the production of a single goal: climax.

It's also a drag. For women, in a culture basedon our oppression, heterosexual sex is a product we have had to turn out. To encourage us, we are given two minutes of this, a few moments of that, a couple minutes at something else...all aimed towards the Great Penetration and the Big Come. There is great pressure to have an orgasm. Sex without orgasm is a failure, it's a drag, it's incomplete, and very very sad. (Just like marriage is not real until it is "consummated".) Because of phallic imperialism built upon Freud's ignorance of the female body, orgasm is supposed to come from intercourse. That's just terrific for boys, but since our orgasm-producing organ is the clitoris, external to the vagina - contradicting capitalist sexist physiology - many women don't produce the appropriate orgasm thru heterosexuality. By that criteria, they are frigid.

I'm a lesbian. A lot of people can't figure out "what we do", how we make love without a penis around for the final consummation. A lot of boys have these ideas of dildos and bananas. Sex as an institution is so totally tied up with the penis and it's goal that boys assume there must be some poor substitute for their noble item.
I always hated sex with men. The pressure of the goal, the rigidity of the process and ends was always totally unsatisfactory. Whenever I hear the word 'sex,' all those shitty experiences I had with men come to mind. I cannot separate the word 'sex' from the phallic tryanny I suffered from for so many years.

For me, coming out meant an end to sex. It's dead and gone in my life. I reject that institution totally. Sex means oppression, it means exploitation. It serves the needs of boys. It has little to do with pleasure for the greatest mass of oppressed people: women.

Physical contact and feelings have taken a new liberatory form. And we call that sensuality. The women's movement in general, especially at the beginning, and gay feminism now is a fantastically sensual experience for me. I love my body and the bodies of my sisters. Physicality is now a creative non-institutionalized experience. It is touching and rubbing and cuddling and fondness. It is holding and rocking and kissing and licking. It's only goal is closeness and pleasure. It does not exist for the Big Orgasm. It exists for feeling nice. Our sensuality may or may not include genital experience, that may or may not be the beginning or the ending of the experience. It may be anywhere, or nowhere.

To make good love with women, I don't want to have to 'produce' anything. Except pleasure. And that can be at any level or in any form. The sensuality I feel has transformed my politics, has solved the contradiction between my mind and my body because the energies for our feminist revolution are the same as the energies of our love for women. When we feel good about someone we may sleep together. That could mean a lot of things from hugs to climax to cuddling to being very close but not touching. If we feel good in a group we may have a pajama party, which would be called an 'orgy' inside the institution of straight sex. That could be a genital thing or not. We are free to act without pressure. I refuse to feel like I must make a decision about whether to "put out" or not. There is no such thing as putting out among us. There is not set physical goal to our sexuality There is no sex.

The whole language is oppressive. It is white male-oriented and heterosexual. One word that must go is "sex" because that describes a way of being physical that can only draw up very bad memories for a lot of us. We must use it only in referring to that oppressive institution, not to any new forms we are developing. Having sex means accepting a set of criteria for "success" that we did not set up and develop among ourselves.

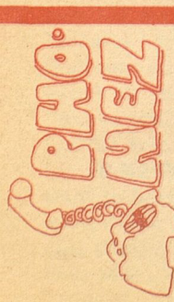
Sensuality is formless and amorphous. It can grow and expand as we feel it. It is shared by everyone involved. It isn't something one puts out for another. Sex with boys was like doing alienated labor so that one with power could make good profit off of my surplus labor. Sexuality with women is a collective experience growing out of our struggle.

Smashing the notion of sex, getting away from these concepts so intimately tied up with the penis, helps us destroy roles. One thing we realized in our group of gay feminists is that the word "lover" doesn't describe anything for us anymore very much. It is very hard to tell who is who's lover, because that is a condition determined by genital contact in our society. But among us, we have a very brazen set-up. I don't sleep with the same women every nite. I might cuddle with one sister tonite because we were together and felt close and I might crash on some matress with a bunch of women tomorrow because we all danced together half the nite. If your lover is someone you feel emotional and physical attractions to and where there is some kind of mutual commitment, then we are surely the biggest group of floozies in town. It's so wonderful. Without that kind of exclusive coupling sex and lovers breed, people cannot fall into traditional roles so easily. Because each time you sleep with someone you have to make the decision that time. Dependent exclusionary relationships take away free will. It becomes an institutionalized habit to sleep together regularly and there is not usually a fresh decision each time. Amongst us, our getting together is dependent on the reality of the present, not on the promises of ore. Sensuality is something that can be very collective. Sex is private and tense. Sensuality is something you want your best friends to feel and act on with your other best friends. Sex is something you want power and territorial rights over. Sex is localized in the pants and limited by that. Sensuality is all over and grows always. Sex is pinpointed in the pants because the penis is there and the penis is, if not the material source, the material basis for power in amerika. If you don't have one you are fucked over by those who do. If you don't have capital you get fucked over by those who do. Unless you attach yourself to someone who has it so that you can serve them in exchange for protection (known as marriage.) Sperm is coin. And that whole system of exchange necessarily excludes us as lesbians. We can't pretend that those few flaps of skin that make up the masculine apparatus are just a few objective ectodermal gatherings. That stuff is the proof of a right to have access to privilege . Some boys reject that privilege , but they always have the possibility of whipping it out in an emergency and asserting their privilege.
We are building a revolution which isn't based on such drivil. And we must have a new language and aesthetic to describe it. Lesbianism is not a sexual perversion: it has nothing to do with sex. It is not another way to "do it": it is a whole other way to have contact. Sex is a phallic term and we are involved in building a humane world. It's like when people talk about being bisexual it blows my mind. It's like saying that if you have an apple and an orange you have two apples because they're both fruits.
Heterosexuality and lesbianism are two forms of physical contact. But that's as far as the similarity goes. I sleep with women, make love with women. am a woman, a lesbian. But I don't have sex with anyone. If I had sex, I could have it with a boy, but that would be a whole other trip from what I am feeling about my gay sensuality. It would be another experience altogether, not a different form of gay sexuality. I would be reentering an institution the structure of which is inherently oppressive to me. Although particular experiences might be of reasonable fun. But radical lesbian sensuality is a form which I myself am helping create. It is not an institution existing outside of me, like sex is. It is me, us, as it comes out of our new consciousness.

KATZ

SMASH PHALLIC IMPERIAL-ISM!!

(reprinted from LAVENDAR VISION)



ANN ARBOR ARGUS 708 Arch
ANN ARBOR NETWORK (central information source-what's happening, phone #s, legal, medical, draft info) 769-6540
ARM (American Revolutionary Media) 761-9751
BLACK STUDENT UNION 761-4934
CANTERBURY HOUSE 665-0606
DRUG HELP 761-HELP
FIFTH FORUM 761-9700
MR. FLOOD'S PARTY 668-9372
FOOD COOP 761-1709
FREE U 763-2130, 761-7246
GAY LIBERATION FRONT 761-2296, 769-9082, 761-8036
LEGAL AID 665-3686
MAGIC HOUSE 769-7353
MOON BAIL BONDS 439-2530
OZONE HOUSE 769-6540
RIDE SWITCHBOARD 769-5290
SECOND COMING 483-0647
SISTERS RISING 761-9161
SOLSTIS SCHOOL 706 Oakland
SUMMIT ST. MEDICAL COOP 769-4445
FREE PEOPLE'S CLINIC 761-8952
TENANT'S UNION 763-3102, 764-4404
WHITE PANTHERS 761-1709
****
FIFTH ESTATE 831-6800
KEEP ON TRUCKIN COOP 831-1574
WABX 961-8888
WYXZ 444-1111

Published by the Ann Arbor Argus, Inc., part of a media collective which languishes at 708 Arch Street, Ann Arbor 48104, and is a member of LNS, ARM, UPS, and Prensa Latina. The Argus Legal Defense Fund is functioning but would like to go into retirement; make checks payable to S.O.A.R. and send to our address. We'd love to print anything you write, and you can pick up papers to sell on the streets at that same 708 Arch Street address.

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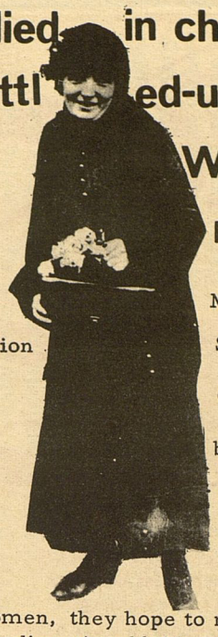
Our history has been stolen from us. Our heroes died in childbirth, from peritonitis overwork oppression from bottled-up rage. Our geniuses were never taught to read or write. We must invent a past adequate to our ambitions. We must create a future adequate to our needs.

-from Women: A Journal of Liberation



Margaret Sanger (1883-1966), birth control crusader

Education in American universities is often the study of the culture and historical development of the wealthy white male; as such it serves to rationalize the distribution of wealth and power as it has historically developed to benefit him. Eliminated from the curriculum are the culture and struggles of all groups who out of their oppression have sought to change this society.

Women are one of these oppressed groups. Not only is our real history and culture denied us, but "scholarship" is used to reinforce all the myths that have furthered our oppression. Psychology, sociology, and biology-all are used to convince us not to struggle but to be content in the place society designated for us. Nor does education give us the basic skills we need for survival. Our general ignorance seems to prove our sense of inferiority and we turn to male experts for the answers we have been denied. We must begin to create our own education-education that will begin to truly meet our needs as women.

The preceeding was a statement by the Buffalo Women's Liberation Women's Studies group. At a conference in Chicago, the weekend of Feb. 20th, they and other groups that have a Women's Studies program at their schools gathered to talk about the programs and the specific problems they encountered. So far, they reported, the programs at San Diego and American University in Washington, D. C., have been co-opted by the instructors and the school administration.

Women in Ann Arbor have formed a group to institute a Women's Studies program at the university. They hope to avoid the pitfalls that other programs have come up against. By demanding a seperate department under the control of (insert line from below) be open to all women, not just that select group that attends the university. In order to get a program that is relevant to our needs, we are going to have to confront the university(male)structure. They won't easily agree to a program that is run by women, and one which also involves community women. If you are interested in learning about yourself and want to help get a Women's Studies Program, contact:

Nancy Wechsler or Lynn Liston-665-3476, or Julia Wrigley-769-7038.

free women's flicks

It's free! The first annual Ann Arbor Women's Film Festival and Workshops will happen March 25th, 26th, 27th, and 28th. The films will be about women and some will be by women directors. The film festival is part of the Women's Week activies which include an art show and a multi-media show. So far as we know, this will be the first group of films shown especially to discuss women's oppression as represented in films. Hopefully, in the future, this film festival will be a place where women film makers can show their works. Each night of films has a theme that will be discussed at the workshop (seperate workshops will be held for men and women). Child care will be available for the Saturday and Sunday matinees. Call Raina, 662-8254 for more information.

Thursday, March 25th Union Ballroom

SEXUAL EXPLOITATION

7:00 Marilyn Monroe in the Misfits, directed by Billy Wilder
Marilyn Monroe shorts

9:00 Le Bonheur, French director Agnes Varda

Friday, March 26th Rackham Ampitheater (4th floor)

WOMEN AND INDEPENDENCE

7:00 All About Eve with Barbara Stanwick

9:00 Woman of the Year with Katherine Hepburn

Saturday, March 27th Rackham Ampitheater (4th floor)

FEMALE IDENTITY

2:00 The Pumpkin Eater

7:00 Godard's My Life to Live (Vivar Savie)

Sunday, March 28th Union Ballroom

WOMEN IN STRUGGLE

2:00 Remember Me when this You See-the story of Gertrude Stein

7:00 The Trial of Joan of Arc

9:00 Salt of the Earth

WOMEN'S FEAST AND BENEFIT

There will be a feast and benefit for the Ann Arbor Women's Film Festival, March 10th at Alice Lloyd Alice's Resturant, at 7:30. Marge Himmel will be singing after the feast. All profits will go to make the Film Festival free!

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INTERNATIONAL WOMEN'S DAY, MARCH 8th

In grade school little children are taught to make cheese-cloth and yarn concoctions to present to their mothers on Mother's Day. All well and good. Yet every woman eventually sees through all the roses and rhymes to the real message of that day: that she is supposed to feel all tingly inside about the free time to go bargin hunting, the prospect of a new vacuum cleaner of set of dish towels, and the guilt gratitude of greeting cards. Women who experience degradation every day find it hard to believe that Mother's Day is really THEIR day.

Since 1911, women around the world have joyfully celebrated their own International Women's Day, demonstrating their determination to struggle for equality for themselves and their children. American women never read in the history book that this holiday originated in the u. s.

On March 8, 1908, socialist working women demonstrated on the Lower East Side of New York for the right to vote and an end to sweatshops and child labor. Clara Zetkin, inspired by their example, placed a resolution before the Second International in1910 to make March 8 International Women's Day, and it has been observed by militant women ever since. This year thousands of sisters will take to the streets, dmonstrate and plan actions and celebrations in honor of International women's Day.

ABORTION COUNSELING & REFERRAL SERVICE

FOR HELP-CALL OR VISIT

- THE OFFICE OF RELIGIOUS AFFAIRS
  2282 SAB.
  764-7442
- FREE PEOPLE'S CLINIC
  302 E. Liberty
  Mon-Thurs. 7:00-10:00
  Sat. 1:00-3:30
  761-8592
- ANN ARBOR WOMEN'S ABORTION COUNSELING SERVICE
  663-2363

Abortions are performed legally in New York. Cost varies, but $150 is the usual cost for the procedure. There is no charge for counseling and referral.

There will be a demonstration in Lansing at the state capitol on Sat., March 13th. Women from all over Michigan will go to Lansing to demand the repeal of existing archaic abortion laws, abortion on demand, and no forced sterilization. Women must be able to control their own bodies; that includes the right to an abortion and protection from state and federal agencies that force poor and welfare women to either use birth control or be sterilized. Women will assemble at Durant Park, at Saginaw and Washington at noon, and march to the Capitol Building. This demonstration comes at a time when there are several bills in front of the legislature that would liberalize the abortion laws. None of the proposed bills would provide for abortion on demand. Its about time that women demand laws which fit their needs.

Buses will be available for the trip to Lansing for about $1.50. If you want to help or if you want more information, call Claire Rumelhart at 662-4431, extension 332.

RADICALESBIANS
Radicalesbian Meetings
Tuesdays-8:00
224 Tyler, East Quad
Or leave a note for Radicalesbians at the Women's Center in East Quad.

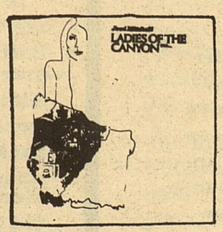
Wednesday nights-8:00
at St. Andrews Church
Orientation for new women who want to join a consciousness raising group.

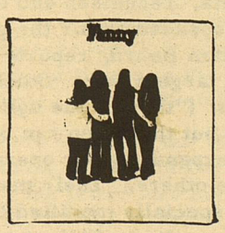
Once again a Newsreel distribution center is functioning in Ann Arbor. Presently only a few Newsreel filmsare permanently a part of the Ann Arbor community although we are ordering films as fast as we can pay for them. One film we have is "Peoples War," a comprehensive documentary about the people of Vietnam. Two women's films: "She's Beautiful When She's Angry" and "Telecommunications" (women in Vietnam) have been ordered and will be available soon. Films are expensive and more money is needed to bring more films into Ann Arbor. You can help by sending a contribution or by attending the joint Newsreel-Magic House benefit the last weed inMarch where "The Battle of Algiers" will be shown. If you want more information, on films available write or call:

Ann Arbor Newsreel
827 McKinley
Ann Arbor, Mich.
769-7353

WOMEN ARTISTS

such as:





Joni Mitchell
Ladies of the Canyon
reg. 3.25
$2.99

Fanny
on Reprise
reg. 3.25
$2.99

THE FINEST RECORDS BY WOMEN RECORDING ARTISTS
ON SALE first 2 weekends of March

university Cellar
STUDENT OWNED NON PROFIT BOOKSTORE IN UNION
ABSOLUTE LOWEST RECORD PRICES IN ANN ARBOR

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ARGUS 10

WASHINGTON, DC-There is no law prohibiting the detection and removal of phone taps, regardless of their so-called legality. "The vast majority of phone taps are planted without court approval anyhow," according to the Counter-Spy Committee, a group of electronic technicians and lawyers in Washington DC who provide free detection and removal service of taps.

The Counter-Spy Committee is looking in other major cities for people with some knowledge of electronics who would like to be trained and given equipment to detect taps by the DC committee. The Committee will send fully equipped teams of technicians to remove devices when local sleuths discover them. Money is needed for travel expenses and equipment upkeep.

Contributors, volunteers and persons wanting further information should write to: The Counter-Spy Committee, 1402 New York Ave., Washington DC 20005.

MICHIGAN-Disgusted with the state's unwillingness to enforce its own statutes concerning billboards, a group of approximately 50 Michigan "youths" has taken the initiative in ridding the area near highways of the ugly billboards which abound.

In a statement to the Argus, the "Beaver Patrol" (or "Billboard Bandits" as they are known to the public) cited a 1966 state law which prohibits the placement of billboards closer than 660 feet from an interstate highway. The bandits report that they have delivered revolutionary justice to numerous billboards around Monroe, Coldwater, Jackson, Parma, Tecumseh and Chelsea.

A spokesman for the group, William Board, reports that their first targets were "Stuckey's" signs, ("they're the ugliest," says Bill) but they soon ran out of these and expanded their operation to include others. Their main weapon is a specially modified chain saw with an ultra-efficient muffler system.

Their avowed goal is to rid Michigan of all "its" billboards. As they left, they reported that "reality hasn't heard the last of us!"

BERKELEY, Cal.-FBI agents and police carried out raids on 5 political communes and collectives in the Berkeley area over a 2 week period in February. They claimed to be looking for Weatherman.

The raid on the Berkeley Tribe occurred at 7 am. The police, accompanied by FBI agents, knocked on the door, then pushed their way in. They confiscated address books, passports and money.

Only one of the five houses raided were busted for drugs, though drugs were found at other houses too.

HARRISBURG, Pa.-The Harrisburg 6 were arraigned here in early February for conspiring with 7 co-conspirators "and with others whose names are not known to the Grand Jury" to blow up the heating system of Federal buildings in Washington DC, and to kidnap presidential advisor Henry Kissinger. All 6 defendants separately pleaded "not guilty" to the charges.

One of the Harrisburg 6, Father Philip Berrigan was brought from Connecticut's Danbury State Prison to Pennsylvania for the arraignment. Both Father Philip and his brother Father Daniel, who is named as one of the seven co-conspirators, are in prison for burning draft records with napalm at the Catonsville, Md., draft board in 1968.

Info regarding the status of the case, the defendants' schedules, and support and fund-raising efforts may be obtained from The DefenseCommittee, 241 E. 116th St., NYC 10029.

MEMPHIS, Tenn.-Because of growing community support for 15 jailed members of the Memphis NCCF, Judge Joe Evans made the unprecedented move of granting a "change of venue" in their trial.

"Change of venue" means a change in the place of the trial. Lawyers traditionally make a motion for change of venue on the grounds that the first site of the trial would be prejudicial in the case.

14 of the 15 are charged with a misdemeanor-"conspiracy" under an 1858 law-for moving 12 poor black families into vacant housing and occupying the offices of the Memphis housing authority in early January. (The 15th was charged with assault and his case was separated.)

Bail was set at $3,000 each for the fourteen, and a few of them are out on bail now. But the remainder are still in jail, waiting for the trial to take place somewhere outside of Memphis.

Somethin's Happenin' Here

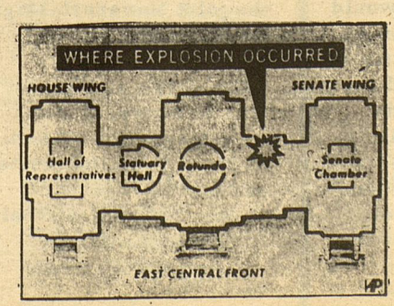
A bomb exploded in the Senate wing of the U.S. Capitol Building at about 1:30 in the morning, Monday, March 1. Although the Senate chambers were not damaged, the blast caused extensive destruction when it detonated itself in a Men's room across from the old Senate Chamber.

Half an hour before the noise, a telephone call was received at the Capitol switchboard. The message: "Evacuate the building. You may have received calls like this one, but this one is real. Evacuate the building immediately. This is the real thing. This is in retaliation for the Laos decision. The bomb will go off in thirty minutes."

The real thing was too much for President Nixion, who called the offensive: "A shocking act of violence that will outrage all amer Amerikans."

The bombing was the first capitol blow-up since Frank Holt planted a device in the Senate Reception Room in the summer of 1915. He was upset at the sale of arms to the allies in World War 1. The next day, in New York, he attacked and wounded hyper-capitalist J. P. Morgan.

someone dropped a



bomb today

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ARGUS II

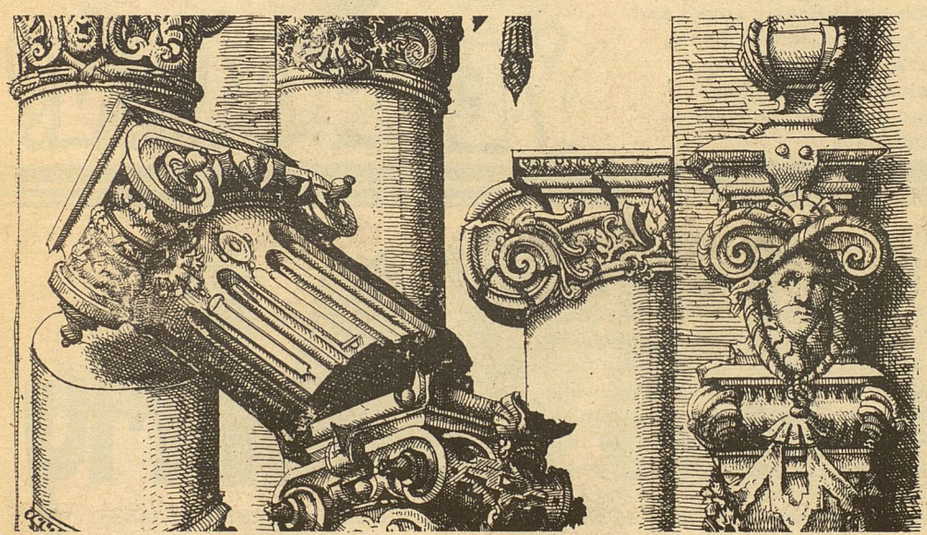
WASHINGTON, DC-Twelve gay men were arrested during the Revolutionary People's Constitutional Convention over the Thanksgiving weekend, when they tried to sit-in at the Zephyr, a Washington restaurant. The 12 had come to the restaurant when they heard that four third world gay men had been thrown out of the bar for wearing makeup.

The DC Twelve is preparing their voir dire for the trial along with their lawyers, one of whom is a lesbian. A voir dire is a set of questions used by lawyers to screen out the stronger prejudices- in this case anti-gay prejudice- among prospective jurors.

The government argues that it is umecessary and irrelevant to have a voir dire on homosexuality, and that questions about it would be "inflammatory." The DC 12 argues that their action was a gay rights action, and this is inseparable from their homosexuality.

Defense questions for the prospective jurors will attempt to show that gay people are punished by society in proportion to how gay they appear to be, as well as according to skin color and gender that gays are an oppressed minority; that members of the minority have the right and responsibility to defend individual members of the minority; and general points about dress and adornment, sex-determined roles in jobs, etc.

The government has dropped charges against some of the 12 because witnesses were unable to identify them in a line-up. The defendants need money. Send contributions to DC 12 Fund, c/o Terry Leigh, 1620 S St NW, Washington DC. Make checks payable to DC Gay Liberation Front.



IRELAND-What once were called riots in Northern Ireland have so escalated in intensity that they might be called a war. In the first week of February, four civilians were killed, many injured (including four children killed by machine gun fire) and a British soldier was machine-gunned to death. In recent months, hundreds of arrests have been made after rock and bottle-throwing skirmishes with police and occupying British soldiers.

After more than a year of spontaneous clashes between minority Catholics and more privileged Protestants, between Catholics and police, between Irish people (Catholic and Protestant alike) against the British, Catholic militants have upped the level of their struggle. Now, along with the 10-year old kids stoning patrolling soldiers, there are "sustained gun battles" between Ulster revolutionaries and the British infantry.

The British occupying forces have declared some areas of Belfast and Londonderry, Ulster's second largest city, "no-go zones" meaning they will not enter these neighborhoods where radical Catholic groups are so widely-supported that British interference would mean massive bloodshed.

Three days ago in Montevideo Uruguay, Claude L Fly was e released by his guerrilla kidnapers,the Tupamaros. He suffered from a heart attack eight days before his release and required hospital treatment.

When Fly first suffered the attack a doctor, Jorge Dighiero, a heart specialist, was bruoght t to Fly's side and remained there until after Fly was released. Fly and the doctor were left at a hospital entrance blind folded, and with a complete medical record of Fly's treatment during captivity by the Tupamaros.

Fly will remain in the hospital until he recooperates from his seizeure which will be 3-4 weeks. After he is released he will probabley return to the United States.

The release of Fly went further more to prove that the Tupamaros are not cruel or barbaric to their prisoners, but that they are dedicated to life, liberity, and justice.

NEW YORK-When Michael Cetewayo Tabor and Richard Dharuba Moore failed to appear at the NY Panther 21 trial on Monday, 8 February, it was the start of a series of events that brought with it the difficult knowledge that the Black Panther Party is as fraught with internal dissension as any organization in the movement.

The whereabouts of Dharuba and Cetewayo are still a mystery. Whether there was a mishap, whether they took flight, and if so why, are still unanswered questions.

Within 25 minutes of their absence Monday, Supreme Court Judge John Murtagh had forfeited the bail of both (a total of $150,000), commented on their "apparent flight" and revoked the bail of Afeni Shakur and Joan Bird. Pleas for the release of Joan and Afeni were to no avail.

In the midst of the confusion came a statement from the National Committee of the Black Panther Party, signed by Huey Newton. The statement did little to clarify the situation; it denounced Tabor and Moore for "counter-revolutionary activity" and called them enemies of the people.

The statement also denounced two other Panthers. They are Eddie "Jamal" Josephs, 17-year old defendant in the Panther 21 conspiracy case, and Connie Matthews. Matthews is said to have recently married Cet Tabor. All four have disappeared.

The communique also referred to the expulsion from the Party of the jailed members of the Panther 21 now on trial. They wrote a letter that was sent to and published in New York's East Village Other, addressed to the Weatherman underground. It contained a friendly criticism of the "New Morning, Changing Weather" statement, and expressed the fear that the Weathermen were choosing a less "militant" path. Although the letter was signed "The Panther 21," it was understood to have come from the nine ex-Panthers in jail.

Huey's statement declared that "the fact that the New York 21 in jail were expelled for attacks on the Party can in no way justify the dirty actions of those dogs Moore and Tabor toward their "comrades". This vicious backstabbing act of Moore and Tabor dwarfs the differences between the 21 and the Black Panther Party." The statement accused them of "low natured individualism," and insensibility, and went so far as to say that Moore had threatened the life of Huey P. Newton during the previous week in New Haven.

A spokesman for the East Coast Ministry of the Black Panther Party said hat Afeni Shakur and Joan Bird were the only two of the Panther 21 who have not been expelled from the Party.

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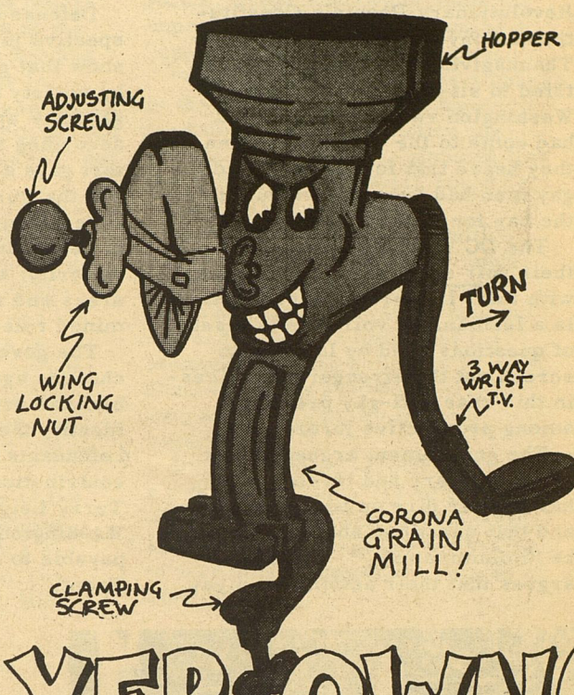
GRIND YER OWN!

By grinding your own flour you can make whole wheat bread that is cheaper, more nutritious, and tastes better than any other bread, even bread made with store-bought whole wheat flour. You can buy wheat berries for about four dollars for one-hundred pounds (two bushels). Be sure that the wheat you buy is not seed wheat which is almost always treated with a mercury fungicide, quite detrimental to your health (remember the mad hatter, a victim of mercury poisoning!) If possible get wheat that has been grown organically; that is without the use of pesticides and chemical fertilizers. The wheat berry is packaged by nature so it retains its nutritional value for much longer than ground wheat. It is cheapest by far to get grains from farmers direct or from feed stores. A good one in the area is the Farm Bureau in Ypsi.

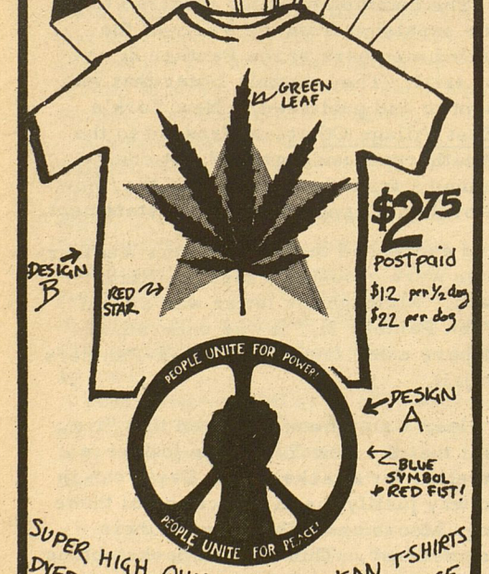
The Corona Mill is made in Columbia, South America, and is labeled by the manufacturer as a corn mill. However just about anything grindable can be ground. Brown rice, buckwheat, corn, barley, millet, wheat, and dry soy beans can all be pulverized to the degree you desire, since this nifty device is quite adjustable.

When you unpack your mill you can clean it if necessary. Vinegar is good for cutting grease. Then fasten the grinder down firmly. We screwed the base right to the counter. If this is too heavy a commitment you'll probably have to tighten the clamping screw with a wrench so it doesn't work loose. To adjust the grind, tighten the adjusting screw completely (run it in - without forcing- until it's snug) and then back the screw off a quarter turn. There is a wing locking nut to keep the adjustment from changing. Be careful of tightening the screw too tight unless you dig milled mill. Now you get to turn the handle. What fun! It's a little work but it's real good exercise. You can run it through again to make it finer.

Well folks, I bet you can't wait to become ecologically sound and save money too! You can order your mill from the Whole Earth Catalogue, 558 Santa Cruz Ave. Menlo Park, Ca. 94025, for $12.75 postpaid, or if you can't wait, truck on down to Eden Organic at 211 South State in Ann Arbor and pick one up ready to go for $13.50. Life power to the magic munchers.



ARGUS T-SHIRT



SUPER HIGH QUALITY AMERIKAN T-SHIRTS DYED PERMNAMENTLY PURPLE, ORANGE OR YELLOW. TWO COLOR DESIGNS SILK SCREENED WITH NON FADING INK.
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YER ADDRESS...

A Army

In creating this new group, Revolutionary Lesbians recognize that one organization cannot adequately meet the needs of all lesbians. We feel that we are opening up space for women who feel an intense personal commitment... women who have resolved their lesbianism... who not only theoretically but in practice, are separatists... who see themselves as part of the revolutionary struggle going on in the country and throughout the world... who want to struggle for a non-exploitative communist society. These feelings and commitments are our assumptions... they define the context in which we want to struggle-study-act.

There are various ways one comes to lesbianism-some women recognized themselves as lesbians quite early in their lives and without the support of any group, chose a life-style that carried with it fear of discovery, guilt, and harrassment. (Gertrude Stein could openly be a lesbian- but then the famous can get away with a lot). These women usually identify more strongly with the Gay Movement than with the Woman's Movement-and in fact have long been oppressed by straight women almost as much as by males. Other women confront the lesbian in themselves by accidently (quite accidently) falling in love with another woman-usually a close friend. After a while they find it impossible to justify the traditional limits placed on the expression of that love. Many women have at least one such relationship, but because of guilt, because of the rewards offered by heterosexual society for being attached to a male, never face their lesbianism as a real alternative. Only in the quiet, lonely moments, as they turn over in bed and face the wall and acknowlegde certain empty feelings, does the memory of the tenderness of that lesbian love force itself into consciousness of the fact that love between women, no matter how painful and difficult at times, provides for growth not possible in heterosexual relationships. Other women find themselves confronting their lesbianism because it has been made an issue in the Woman's Movement. The Movement and the courage of lesbians to come out, has helped create a safe, respectable space in which women can allow feelings and responses long held in check, to creep out and can allow themselves to explore those feelings.

Lesbianism existed a long time before the Woman's Movement- and it is not true that all lesbians are feminists. You only need the experience of being kicked out of a lesbian bar because you are wearing a Movement button to learn that. For some of us-no matter how we came to explore,

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BAKING CO-OP

The baking co-op badly needs a bunch of non-aluminum, preferably steel or glass, bread pans and access to cheap organic wholewheat, honey, and eggs. Please help us out if you can; the co-op is a project to maintain the children's community school, a small and struggling free school for little kids. Drop by the Argus house at 708 Arch and talk to Rex if you can help out.

FOOD COOP

The food co-op needs people with vans or trucks to help every Saturday. If you've got one around, call Peggy at 761-1709 (Trans-Love). The co-op has grown tremendously since its birth a few months ago; it costs $4 a week for heaps of fresh fruits and vegetables.

HEAD BREAD

CARROT BREAD

Materials:
2 1/2 cups unbleached white flour
3 teaspoons baking powder
1/2 tsp. salt
1 tsp. cinnamon
1 tsp. mace
1 cup butter or margarine
2 cups sugar or 1 cup honey
4 eggs
1 1/2 cups finely grated carrots
2/3 cups chopped nuts
1/3 cup hot water

Directions:
Sift flour, baking powder, salt, and spices together. Cream butter and add honey. Add eggs, one at a time, beating well after each addition. Stir in carrots and nuts. Add sifted dry ingredients-- add water alternately. Pour into 2 9-inch layer pans which have been greased, lined with paper, and greased again. Bake at 375 degrees about 35 minutes.

DATEBREAD

Materials:
1 cup wholewheat flour
1/2 cup powdered milk
1/2 tsp. sea salt
1 lb. dates, well chopped
1/2 cup honey
1/2 cup oil
4 eggs (or two separated)
1 tsp. vanilla
1 lb. chopped nuts

Directions:
Mix all dry ingredients and dates, blend oil and honey and egg yolks and vanilla and add to dry ingredients. Then add nuts. Beat egg whites till sort of stiff and fold in. Bake at 350 degrees for 1 hour. Variations of mine are to use only 2 eggs because it's cheaper and oatmeal for all or part of the flour. Another is to to leave out the eggs, honey, and use water or fruit juice instead of powdered milk but two cups of flour and 1 cup of oil and 2 tsp. vanilla would be needed for a nice loaf. It's mostly dates and nuts and if you find it too expensive just cut down on those portions to what looks good to you.

# of LOVERS

express, and embrace our lesbianism, lesbianism is seen as a crucial political stance. It is not seen as part of a private trip-an attempt to create a Garden ofEden. That can't happen in this society. We see ourselves as revolutionaries as well as lesbians and recognize that lesbianism represents a basic threat to the foundations of this society. Basic to sexism is private property-the ownership of women by men. Lesbians reject the basic ownership. We give up the privileges of the heterosexual world-for as oppressive as that world is to women, it still is the easiest route for it privides definitions, legitimacy, and protection. We are in struggle against the values, and the sickness of this society's socialization process. It takes strength to be a lesbian-to struggle against a society which wants to eliminate you-one has to put up with resentment and harrassment by straight women(who accuse us of pressuring them when it is really they who pressure us) and by males who find our lesbianism either sexually exciting or threatening.

We celebrate, however, our ability to attempt self-definition -our ability to move as humans who feel and express ourselves in the sheer enjoyment and strength of ourselves-in the tremendous joy of our own self-respect. We do not live our lives in order to fulfill prefabricated roles which are enforced only to continue the most basic form of slavery-the dominance of male over female.

REVOLUTIONARY LESBIANS see their struggle as a total one-as a struggle for a non-exploitative communist society. Although we have carved out some space in which to move, we know that the word "freedom" is not a meaningful term in this society. We feel that none of us will be able to be free and human until all forms of oppression-all exploitive relationships (capitalism, imperialism, racism, sexism, youth oppression) are eliminated-and we committ ourselves to that struggle for REAL liberation.

By having different groups which have different assumptions and purposes (and by making those assumptions and purposes clear) women will be better able to choose -- will know what to expect -- will not be frustrated in having their needs met -- will be more free to explore what is important to them and to move in directions they consider fruitful. Our assumptions are not abstract dogma. . . they are the expression of our needs and come out of our experience.

Ann Arbor Revolutionary Lesbians is a revolutionary, feminist, separatist, lesbian group.

MEETINGS: Monday evening - 8 p. m.
64 East Quad (Hill & E. University Aves.)
Ann Arbor, Michigan

PHONE: 663-7635

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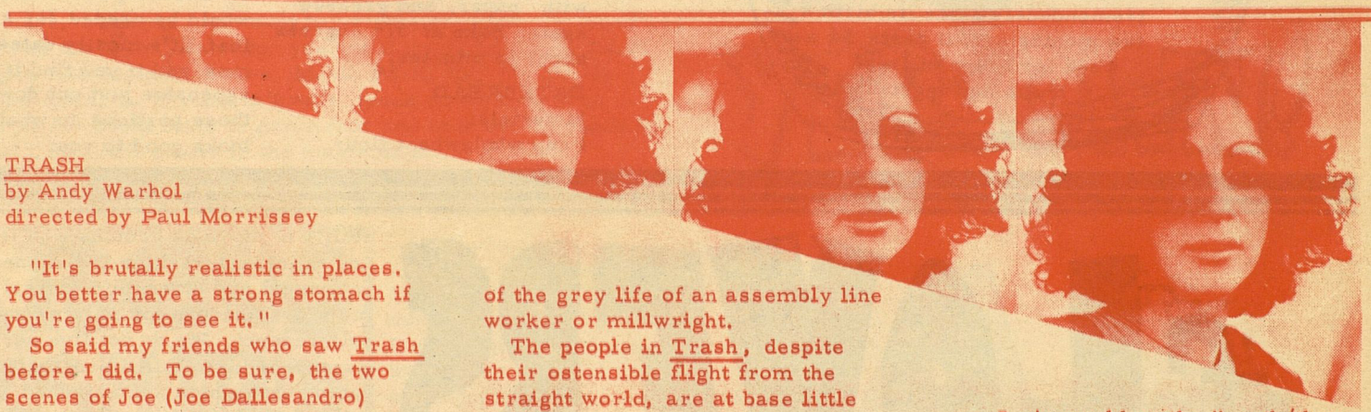
rock & roll: a casualty

NO ONE WAVED GOODBYE
a Fusion book, $1.95

I was sitting in front of a friend's house in my first car at high school lunch break when the radio told me that Buddy Holly was dead. I was driving on Meridian Street in Indianapolis at 3 am when the radio told me that a Rolli Stone was dead. I didn't find out which one until th next afternoon. I was moving records at 5 am, when the Jimi Hendrix/C tis Knight album "Flashin fell out from Jimi's other records. 4 hours later a phone call woke me and told me Jimi was dead. I fell asleep again, and did realize that truth until I woke up to Jimi's music c the radio in the late after



TRASH
by Andy Warhol
directed by Paul Morrissey

"It's brutally realistic in places. You better have a strong stomach if you're going to see it."

So said my friends who saw Trash before I did. To be sure, the two scenes of Joe (Joe Dallesandro) shooting heroin left little to the imagination. The sexual scenes, as well, left little room for speculation. And while I cannot claim to have been "there", I have been enough places not to be repulsed or overly distracted by them. Nevertheless, I found Trash to be a brutal movie-not for what occurred on the screen, but for what it said about the sorts of lives its characters led.

"Just because you don't like it or got no use for it don't mean it's garbage," Joe is told by Holly (Holly Woodlawn), the girl he is living with. Although she is talking about the refuse she habitually collects, the line is equally applicable to the movie itself. For those who break out in a cold sweat at the sight of a needle and whose sexual mores cannot allow them to accept those of Holly's and Joe's world, Trash may be garbage indeed. But for those who can see past the physical repulsiveness, Trash has something even more upsetting to show the moviegoer: the girl from Grosse Pointe Michigan with her incessant prattling, a familiar stereotype from the world she supposedly rejects; Holly's strange belief in the American Dream ("I thought we could become respectable and get back on welfare "); Joe's plodding, flat exist of the grey life of an assembly line worker or millwright.

The people in Trash, despite their ostensible flight from the straight world, are at base little different from the inhabitants of the world they seek to escape. It is an important message and one which, at first, seems to be unnecessarily obscured by director Paul Morrissey. But as one examines Trash more closely, the question comes up, "For whom does that social message have real relevance?" followed by the answer, "Those who know that life well enough to make it past the needles and nudity." In that sense, Morrissey and Andy Warhol have produced an elitist movie. But that was inevitable, given their purpose.

Toning down or removing entirely those physically brutal scenes would be a step toward creating a feeling of unreal "otherness" such as was seen in the Greenwich Village of Joe. It is precisely the lack of that otherness which makes Trash such a compelling picture. Yes, the dialogue is mumbled at times and the camerawork is often distractingly amateurish. But polishing the rough edges would produce just another slick caricature of a very real part of our society. Just as with Trash, it is a condition of that society that large numbers of people cannot see past the drugs and sex of the youth [illegible] subculture, and are th[illegible]

tag Joe's world as the "youth/drug subculture" is a mistake. Joe himself rejects it when he is left alone with the high school student while Holly goes next door to get some drugs for the boy.

"You're a drug-taking, groupie, hippie-type person?" Joe asks.

"We don't call ourselves that," the boy replies.

"We do."

Perhaps in that way at least, Joe realizes his world is largely one and the same with the one that both profess to be fleeing. The difference between them is that Joe has discovered the unreality of that escape; the boy has not, yet.

In the opening scene, we find Joe in the apartment of a girl who attempts to show how far out she is by dancing nude on her strange stage. But she ends with a familiarly moralistic rap about heroin. Then there is the "poor little rich girl", who attempts to show her cool by first getting into Joe's pants and then stripping herself. But she ends up infuriating Joe by running on about her $800 fur coat. The girl from Grosse Pointe also attempts to show her cool by asking Joe to rape her, but escapes to psychologically safer ground with her inane babbling- depressi[illegible] Joe and maddening her archit[illegible], who has his

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report

noon. Some of us had gotten bad vibes when the Monterey sets with Jimi on one side and Otis on the other had been released. When Janis died, I had to tell you about it on the radio. Someone lifted "Kozmic Blues" and I couldn't play "Work me, Lord" on the day Janis died. Having 2 copies now doesn't make up for the emptiness of that night.

No One Waved Goodbye is a collection of writings by reviewers, critics and friends of Jimi Hendrix, Janis Joplin, Brian Jones, and Brian Epstein. It's a Fusion book, billed "a casualty report on rock & roll" edited by Robert Somma. Following a poem to another artist who died too early- Billie Holliday-and an introduction by Somma, the collection of writings takes the reader thru many facets of 4 exciting, pressurized, creative lives that all ended with drug-related causes.

Since 67 - Monterey when rock music and drugs became tightly knitted and hippies, run-aways, acid, concerts, and youth culture awareness started being media-fed to the world, the high-intensity superstar trip had had some hard crashes. Comparisons with other people (Robert Johnson, Bessie Smith, Charlie Parker, and other creative musicians in the vanguard of important innovations in music) are made for historical perspective, and jazz carryovers to rock are noted. The up-front improvised performance, with thousands watching every move, nite after nite, often chemically aided, draws hard on energy and soul. And the accompanying dangers of such a trip are obvious. An extension of the human nervous system to the highs that Jimi and Janis achieved, opens the way for the opposite extreme. The star trip can burn hard and bright, but it is always just an instant from flashing out.

Tender rememberances of beautiful people are included in the pages, but it's not a sentimental book. People who write about others to make their bread can come off quite insensitive, and sometimes you'll wish the things they wrote about hadn't been included. But the 4 who died had real, human feelings and faults and dependancies. To understand our heroes, we have to look also at the way they left the planet. No one waved goodbye-no one even held a hand or gave a final loving kiss. They all died alone. Alone and full of poison. The three men - downs - just all fuzzy and clumsy and out of focus. Janis - Southern Comfort to smack? What sort of pain is it that leads creative people to such mind and body chemical OD's?

You'll learn enough from this book to want to listen a bit more closely to the few records they left us, and if everybody tried hard enough maybe we can change the level of consciousness that exists between performer and audience. With some understanding maybe we can put love back into the trip.

-Larry Monroe-

trash from warhollywood

photo by carter tomassi LORD.

own problems with cognative dissonance.

It is little wonder, then, that Joe is a junkie. Whatever else heroin may be, it is a form of true escape from the ugliness of a reality which the addict cannot endure. Holly seems to understand this in Joe, and no doubt that is why he lives with her. But Holly's sex drive and Joe's drug-induced impotence are conditions too basically at odds to be "understood". And when Holly comes home to find Joe trying to have intercourse with her pregnant sister, her lines sound like something from a B grade movie, without that entertainment form's unreality.

"I caught you with her... you piece of trash. You junkie garbage... now I feel like a piece of garbage. Welfare wouldn't take me now," and other such phrases pour from her mouth in an emotional torrent. The facade falls away and Holly shows that she, too, had not escaped the other world's values.

The real question of Trash is whether its characters have failed to escape some other world or whether "escape" is futile because the problems lie within each of them.

But in the last scene is a glimmering of hope. The meeting with the social worker is a cultural collision ("You look like a decent, respectable hippie," and after, the denouncement, "You dirty hippies!") Holly has no qualms about trying to deceive him, but when he asks to make a deal for her shoes, she refuses. They are from a garbage heap, like everything else in the apartment. In so many words, Holly is saying, "What is the good of being on welfare at the price of living the way I want to? I want these shoes and giving them to you would constitute living the way you want us to, not the way we want to."

The social worker finally storms out and the movie closes as Holly turns to Joe and asks, "Joe, can I suck your cock?" With that, she affirms the belief that as unsatisfactory as a person's life may be, it is better than living that of someone else. Holly and Joe may be deluding themselves to think that their life is really that much different. But the delusion is obviously important since it gives their lives what little meaning they possess. Despite it all, they have a grasp on something solid and worthwhile, best expressed perhaps by the Bard himself when Polonius tells Laertes, "This above all-to thine own self be true; and it must follow, as the night the day, thou canst not then be false to any man."

-Rob Bier-

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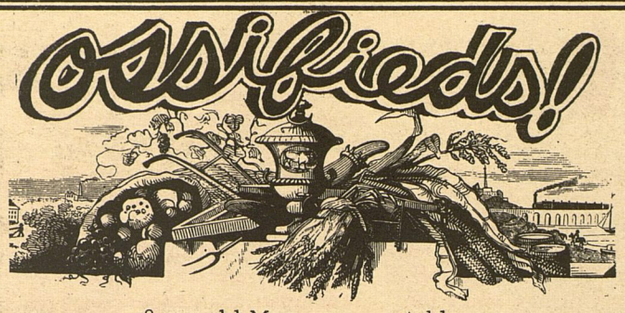

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BASS PLAYER desperately needs band. Ian 761-5652

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HAVE BUS/WILL TRAVEL/ WILL HAUL/769-1844

Motorcycle helmet. Buco International full. Needs work $10 or trade. 769-7820 Bill

the ARGUS has complete graphic arts facilities and some knowledge in the field of printing and layout. These are open to the use of the community. Come over.

Borg Warner Stereo 8 track tape player Mk. II 12 volt neg groung $50 Paul Anderson, Grand Blanc, 1-313-5525

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Gay Liberation has literature including 15 articles, plus documents, poems, drawings, photos $1.25. Send to Gay Flames, Box 410 Old Chelsea Sta. NYC 10011

FOR SALE: slightly used books Animal Farm 50¢, World Enuf & Time by Robert Penn Warren Fairoaks by Frank Yerby 50¢ postpaid! Order before Nixon's ripoff postal rates increase. McDavid, Box 8227, UT Sta. Knoxville, Tenn. 37916

Must sell 65 VW Bus. Excel. condition, Body & Engine, small down and take over payments. 769-1844

New lit from REP-6 articles, on war, women, black liberation, La Raza, day care, & cops, for $1.00 prepaid from Radical Education Project, Box 561-A, Detroit 48232

the ARGUS has a freezer it don't need and NEEDS a new or working that is ICE BOX. Also we could dig a GAS STOVE. No experience but good voice & enthusiasm 769-3391 Mary

ZYLGION CYMBOLS-hi hat & ride. In real good condition, ask for dave at the Argus House, 708 Arch.

FREE! 3 times worn women's white tennis shoes, size 6 1/2. See Anne at Pizza Bob's Mon thru Fri,

female 22 yrs wishes vocal position in A^2 area in band. week nights off & is willing to work hard for right group.

Really good artist needs work Posters, murals, lettering, anything. Sarah 665-7345

20 inch structo table loom for sale $75. Goya G-1 nylon string guitar $100. Call 665-6978 after midnight.

This issue of the Argus cost about $400 to print which we pay for with paper sales. Ads pay for our house. If you could dig helping unload this issue come by and pick some up. 708 Arch street. far-out

"Should be seen. The best Warhol production to date." —Judith Crist, NBC-TV

"A masterpiece. A brilliant, funny, moving film." —Rolling Stone

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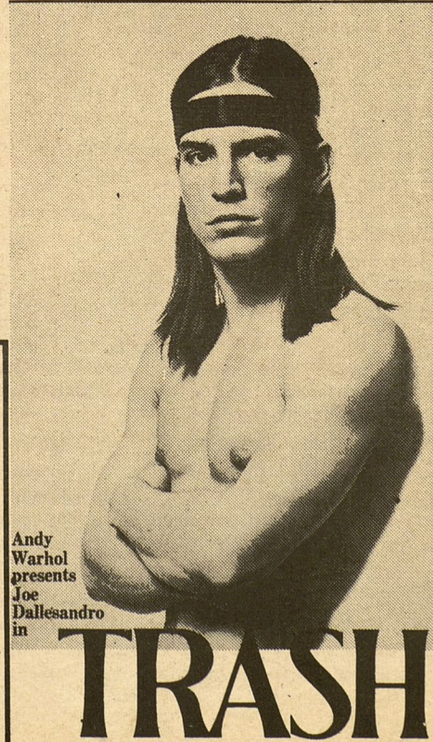

Andy Warhol presents Joe Dallesandro in

TRASH (X)

introducing Jane Forth and Holly Woodlawn directed by Paul Morrissey

no one under 18 admitted

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STATEMENT OF JOHN SINCLAIR ON COURT OF APPEALS

February 17, 1971

I just heard over the news here in the Wayne County Jail that the Michigan Court of Appeals has denied my appeal in the marijuana case. The appeal challenged the constitutionality of the marijuana laws, particularly that the 9 1/2-10 year sentence I received for possessing two marijuana cigarettes--something thousands of people in the Detroit area do every day!--is "cruel and unusual punishment" in violation of the XIIIth Amendment to the U. S. Constitution. There were also a number of substantive legal issues concerning which the legal precedents are firmly established.

But I have contended ever since I was arrested, on January 24, 1967, that this is not a LEGAL case but a POLITICAL case--my entrapment was politically rather than legally motivated, my arrest was politically motivated, and my conviction and especially my sentence were politically motivated. The political beliefs of the judge who sentenced me--Robert J. Colombo--are well known to the community by virtue of his recent arraignment of a potential witness against the Black Panther Party in the parking lot of Lario's Restaurant on 6 Mile Road on a Saturday afternoon. He held the informer, who announced later that he had been beaten and coerced by Detroit Police into making a statement against Chuck Holt and other NCCF personnel, under $50,000 bond to insure that the police could beat him at their disposal. The police knew who to come to.

Colombo said at that time that Chuck Holt is a serious threat to the established order and must be locked up on any available excuse. He has made no secret of his reactionary politics, and they were never so obvious as when he gave me those 9 1/2-10 years almost 20 months ago.

Dispite the fact that we have been aware of the political nature of my incarceration and conviction, we have maintained a policy of "exhausting all legal means" in order to expose the corrupt, reactionary "legal" machinery in this state to the people. We submitted our case on appeal to the Court of Appeals, we submitted a 138-page brief in support of the appeal (the state returned an insulting 8-page brief in which they failed even to respond to the major substantive legal point and to the constitutional arguments), we have argued the appeal just as any criminal appelant would, and we left it to S. Verome Bronson, T. John Lesinski, and Carl Engel to rule on my appeal in accordance with the law.

They have not done so. They have ruled as Colombo ruled, out of a reactionary political stance which says that I must be kept off the streets and away from the people as long as possible, and by any means necessary. Well, the penitentiary doesn't bother me, I've had the best 20 months of my life in here, this is the best thing that's ever happened to me, and as long as these vicious snakes are being exposed to the people I'll be happy to stay in jail and continue my studies and my writing. I've learned a lot so far, and I'll learn a lot more before I get out again.

You see, EVERYONE knows this is a political case. My imprisonment has raised the consciousness of thousands of people in Michigan and has effectively exposed the increasingly fascistic nature of the state government. Even prison guards and Wayne County Sheriff's deputies are shocked at my 9 1/2-10 year bit, but they understand why I got that much time and why I have been denied even an appeal bond pending the inevitable outcome of my appeals. They know, and the prisoners know, and the black people know, and thousands and thousands of young people know, and even the most reactionary law and order maniacs out in televisionland know why I got the time and how corrupt the so-called "legal" system is.

I said "the inevitable outcome of my appeals" because there is no doubt that my conviction will one day be reversed, if not by the corrupt judiciary in this state then by the state legislature, which is somewhat more responsive to the will of the people than are shoddy political opportunists like S. Jerome Bronson and T. John Lesinski. For example, in the past year the Michigan House of Representatives voted 83-3 and then 71-1 to reduce the penalties for marijuana possession and to remove marijuana from the narcotics statutes--both of which changes are argued in my appeal, which predates the legislation by more than a year. Only the organized police interests (including the prosecution lobby) in the Michigan Senate stopped passage of the new marijuana legislation, and they can't hold it back much longer without sending their own sons and daughters to the penitentiary with me!*

Also in the year and a half I've been locked up without an appeal bond the federal government has removed marijuana from the narcotics rolls, the governor of Michigan has called for the removal of the "crime" of possession of ALL drugs, particularly marijuana, from the legal code altogether, the Detroit Free Press in a full-page editorial ten days ago called for the reduction of the marijuana penalty as the first step in an anti-drug campaign, the state Democratic Party included a plank in its party platform last year calling for the reduction of possession of marijuana to a misdemeanor--and many states all over the country have made possession a misdemeanor--in Nebraska it carries a 7-day jail sentence--while a number of Detroit-area suburbs have done the same thing.

So it becomes increasingly clear to the people that I'm being held as a political prisoner without regard for reason OR the law. People, especially young people, have seen that the state power structure cares nothing about the niceties of the law when it wants to punish its political enemies, and that's good, that's even better to me in a lot of ways than being on the streets. Judge Colombo, and now S. Jerome Bronson and T. John Lesinski, have done more to radicalize young people and politicize the youth culture than I could possibly have done had I been out on the street for the past year and a half. So right on, your honors.

What we want to know now is whether G. Mennen Williams and John Swainson and their 3 Democratic Party colleagues will try to continue this transparent game, whether they too will repudiate the platform of the Party they ran on, whether they will follow through on their campaign promises and rule in the interest of justice and reason. Or will they continue the dirty work of political repression begun in my case by the Detroit Narcotics Squad and continued by hatchetman Colombo and his ilk? A lot of people will be watching this case very closely as it goes up to the Supreme Court of Michigan, starting with a new application for appeal bond on this ridiculous conviction. I'd like to get back out on the streets with my family and my people, but I can take every day of this phony sentence and even ENJOY it as long as the liberal mask of the state keeps slipping to expose the face of fascism and total control behind it. Can you dig it? Are even the "liberals" in the game with blatant reactionaries like Colombo? Keep an eye on this case, people, it's gonna get even better.

--John Sinclair
Chairman, WPP
Wayne County Jail

*However, this rarely happens, as can be seen in the case of Robert Colombo's son, who is a notorious dope fiend but seems to be making it O. K. on the street.

WIRETAPS SLAPPED

The wiretap issue of the CIA Conspiracy Trial was argued before the 6th Circuit Court in Cincinnatti on February 15 by Bill Kunstler. Deputy Attorney General Kleindeinst from Washington D. C., Mitchell's right-hand man, argued for the government.

The government is saying they have the right to tap anyone's phone without a warrant if they think there is a threat to national security. According to our Constitution this is unlawful search and seizure.

Judge Damon Keith showed that he at least has some sense of Constitutional justice by ruling the government's tap on Pun Plamondon, one of the three defendants in the case, to be illegal.

As it stands, if a group or person really is a threat to national security it isn't hard for the government to get legal warrants. But in order to do this they have to come out in the open and admit how many illegal taps they have on phones across the country right now. They have said they would rather dismiss the case against John, Pun, and Jack than do that.

So the 6th Circuit Court has said they will take the case under advisement, whatever that means, and the brothers sit in jail.

It will take months before they come out with a decision, and whatever the decision is, the appropriate side will appeal it to the Supreme Court of the land. The whole process could take years, and the brothers still sit in jail, presumably innocent until proven guilty.

This case affects every person in this country. The issue is whether or not the government can tap anyone's phone, any time, without a warrant explaining why the phones are being tapped.

If the government is granted this right, any statement made over the telephone which in any way refers to acts which may violate the law can be used as evidence in conspiracy or other charges, as the government has attempted to do in the case against John Sinclair, Pun Plamondon, and Jack Forrest.

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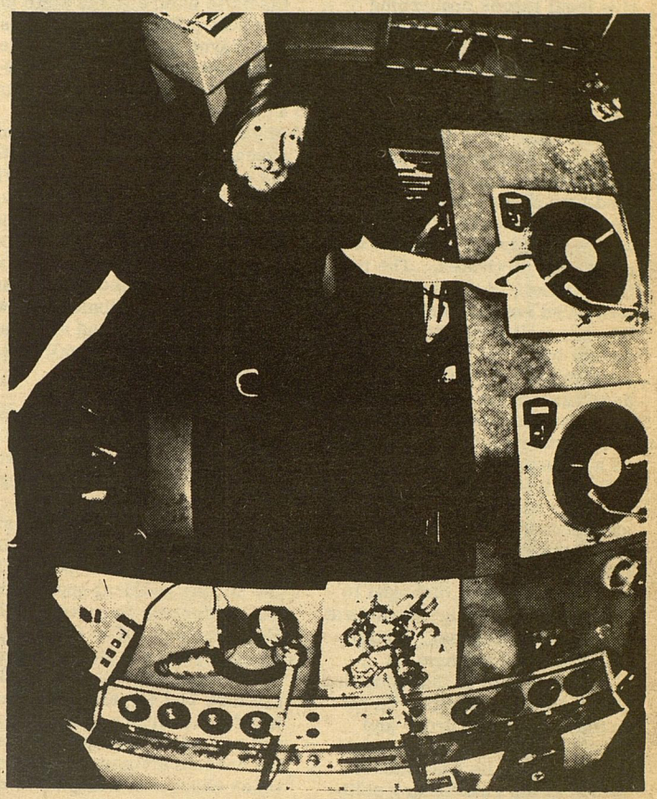
ARGUS 18 mINI-INTERview w/
LARRY Monroe
at wnrz rad-i-o

ALTERED

WNRZ 102.9

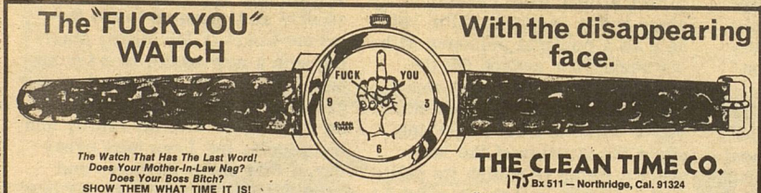
...I think the best place to start is with station history. The station was WOIA. For a long period of time it was always the third station in a three station community-always the lowest rated and never really got together. In the summer of 69 new management came in and redirected the station. The original concepts of the station was to provide music for a young community. In the application to the FCC the 18 to 35 year old age group was what the guy who owns it (in Chicago) wanted to hit and so he brought in this manager who he thought could handle the job for him. Instead of presenting a total music concept we went into two different formulas: a daytime formula based on the call letters WNRS triggering in the imagination of all the 18 to 35 year old people in Ann Arbor WINNERS! It wasn't a winner though.

The concept as such lasted about a year which isn't irregular in radio. During this time Jim Dulzo and I were doing free form. We tried to play really good music and do it just a little bit different than ABX and KNR in Detroit because we thought we had more of a university-oriented community here and also personal music tastes on our parts. When you do that sort of



"Larry monroe on vacation" by Stanley Livingston

The "FUCK YOU" WATCH



With the disappearing face.

The Watch That Has The Last Word!
Does Your Mother-In-Law Nag?
Does Your Boss Bitch?
SHOW THEM WHAT TIME IT IS!

The "Fuck You" Watch is a precision Swiss made timepiece with a unique polarized filter which causes the image on the faceplate to appear very 15 seconds. Time visible at all times.

Two Year Factory Guarantee

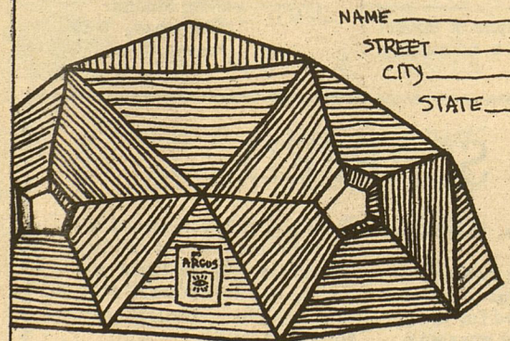
$19.95 Post Paid

THE CLEAN TIME CO.
17J Bx 511 — Northridge, Cal. 91324

Name
Street
City
State Zip

We have no knowledge of these two referral services--only that they both usually charge $225 for an abortion. The community referal service in Ann Arbor usually charges only $150. (see ad p. 9) The price difference may or may not leave room for these referral services to receive a portion of the money. We feel that these services should be free. Women, please tell us if you have any definite info. on these referral services.

GET THE ARGUS DELIVERED TO YER DOME



NAME
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CITY
STATE ZIP

SUB SCRIBE

FREE TO PRISONERS. $10.00 TO INSTITUTIONS. $5.00 TO DA REST!

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All Inquiries Confidential

WE'D LIKE TO TALK ABOUT
WHAT YOU'RE DOING,
WHAT YOU WANT TO BE DOING,
HOW TO GET THERE.
THE LIFE-MAKING THINGS,
OR THE DEAD THINGS.
LIFE BEGINS NOW.

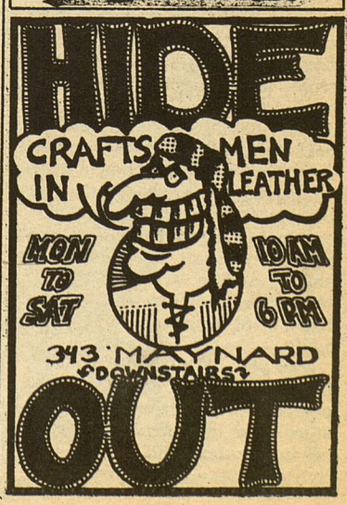
NEW VOCATIONS

GUILD HOUSE BASEMENT
802 MONROE
662-5189
8:30-4:30, MON-FRI (ROUGHLY)
MAGAZINES, BOOKS, AND SO ON ARE THERE ALL THE TIME TO READ.

A professional ABORTION that is safe, legal & inexpensive

can be set up on an outpatient basis by calling
The Problem Pregnancy Referral Service
215-722-5360
24 hours—7 days
for professional, confidential and caring help.

HIDE



343 MAYNARD
DOWNSTAIRS
OUT

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AIRWAVES

stamp out MEDIA BURN! (the nation's no.1 mental crippler)

radio it's hard for management that's trained and had its experience in am radio and has the station's ego thrust as its identity factor to understand how you can do concepts on the radio for long periods of time like an hour or half hour without breaking except for station identification. If I didn't have commercials that's what I'd do.

When I finished my vacation in August we were hit with a 15 minute format-every 15 minutes we had to stop and identify the station, ourselves or both. We resisted that format really hard. (Identifying myself over and over) is like going over to a friend's house and every once in awhile standing up and saying your name. That's how I feel about saying call letters, but that's a law too.

...What would really be nice-like on the fm dial not to find like three underground stations and three something else and three something else but try to cover all the interest areas. Cover the ethnic programming, and have a station that always provides the news-that's what ARM and LNS and people like that should do-try to get hold of a radio station somewhere and do an all-news format just like the straight stations do-use a lot of the same resources, but also develop their own-do that on a small local network and for some of the news do network hookups. I think it'll eventually have to come to that. That or take over ABC.

...I know we need more publicity. All the pr we've done in the past has been very painfully drawn from management. They wouldn't give us very much to work with. I guess the main thing we want to get across is that the station as it's being constructed now is going to be more receptive to people. I think it's important for people to get involved with the media-it's here and you can't really ignore it.

...I'd like to put together a show something like ABX's rock and roll news that reflects what's happening in Ann Arbor. If we can specialize and get down to a smaller community-oriented thing maybe we can figure out how to do it on a larger level. You know, you watch politicians who get to be mayor and they fuck that up and then they go be senator of the state and they fuck that up and then they get to be guvner and they fuck that up and pretty soon they're PRESIDENT. What chance is there if they don't figure it out on a small level? That's what I've been trying to do because I think the station has a lot of potential being here in Ann Arbor. It's gonna take a lot of work besides what I do and what the people working here do. There are people who slip us records that maybe we don't have until we get a station copy-anything people do to help is far out. A lot of people kept me high all summer too...

...There are recording studios around where bands can record for cheaper rates than going in and making a deal with a record company-we'd like to get those on the air. We'd like to get commercials for concerts in the area and for some of the shops that sell things that you need.

ARGUS: Why do you run those incredible commercials like "ANN ARBOR BANK ON THE MOVE with you in mind?? That's awful.

LARRY: In the past...ad people had a certain number of calls they had to make to do what they had to do and they found that they could sell the daytime formula with the packages they had-they sold them in a different way than I would sell free form.

I want to get rid of jive commercials. I want to get rid of that tune-out factor in an effort to make everything flow together. I can't really knock commercials. The only reason I've been on radio is because some sponsor put some bread into my show.

ARGUS: You said you were really interested in involving people in the station. How deep would you get into it? Would you teach people the boards?

LARRY: I don't know how much time I can devote to it cause it takes a lot of time to do the program but as soon as I get on a reasonable schedule, yeah, I'd like to teach people what I know. I don't know if I can do it at this station because I'm not very much in control. I have a program and some responsibilities but the dream is to someday build a radio station and just take people from around the area and teach them how to do it.

ARGUS: I think that's possible now. Like ferinstance at WEAW in Chicago a group or collective is responsible for putting a show together the same day once a week. On that night that collective has almost total control over what they do-if it's a news show or whatever.

LARRY: If we can figure out how to do it I want to do that as much as possible. We're just in the beginning stages with new management and we're trying to figure out the best ways to go. We're accepting all sorts of input-anybody who has suggestions or news. I want to make sure this station provides the best music that you can hear on the dial and the best coverage of the news and the most responsible way to get it out. That means getting as many community people involved as possible. I think that having a radio outlet is one of the most important things we can do right now and in a few years we could do TV.

I think there's a real possibility of building a community radio station with our new management.

ARGUS: You also got to be out on the streets to do that.

LARRY: I realize that. With the schedule I've had it's been impossible. I want to be on the streets. With my new hours (10 to 3) I'll be able to do that. We've gotta make contacts and involve people.

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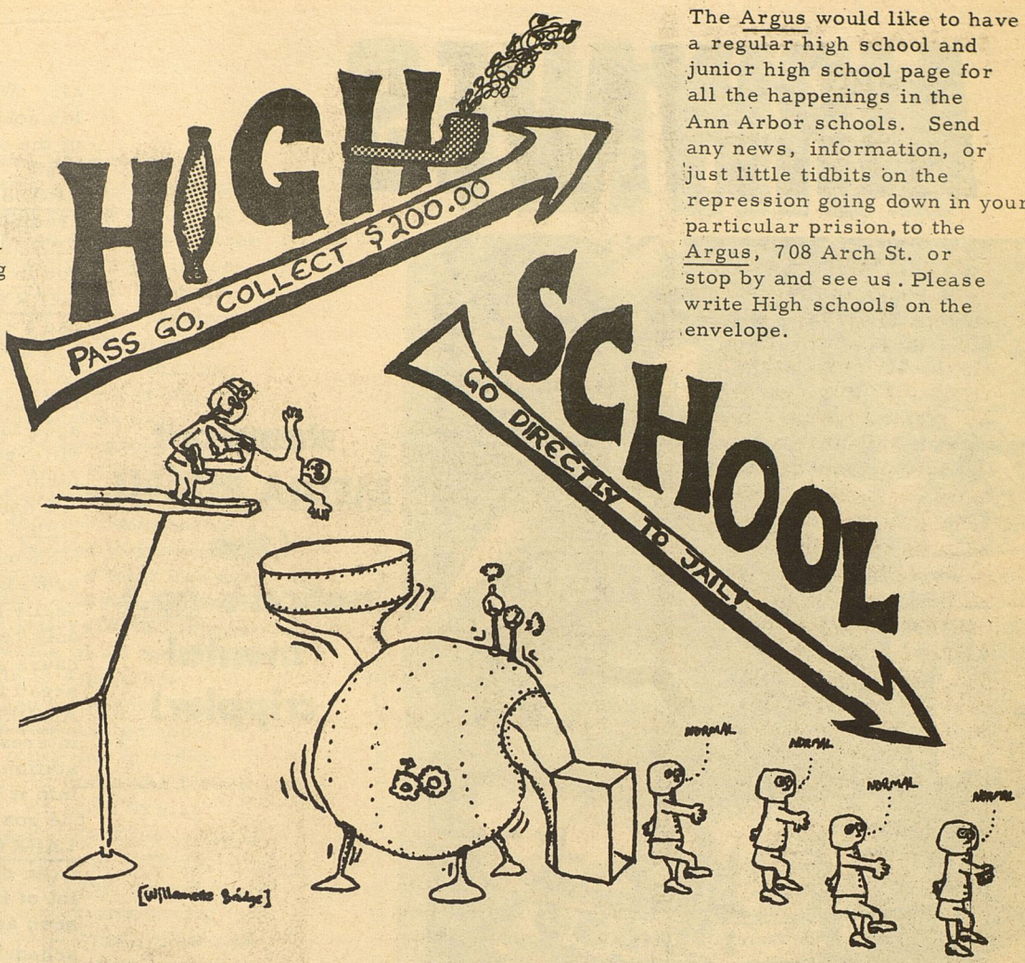
The Argus would like to have a regular high school and junior high school page for all the happenings in the Ann Arbor schools. Send any news, information, or just little tidbits on the repression going down in your particular prision, to the Argus, 708 Arch St. or stop by and see us. Please write High schools on the envelope.



FORSYTHE JUNIOR HIGH

After 1 1/2 years of urging the apathetic students at Forsythe, there is finally a Student Union.

When the kids attended an assembly (planned by liberal students) they became so angry at the usual bullshit that they decided to act. The assembly about Laos was supposed to represent both sides (what?), but strangely enough no one "from the other side" showed up. First a far-out sister, Marilyn Young spoke, then there was a guerilla theater, then I spoke. As I was speaking, the principal jumped up and grabbed the microphone because he didn't like what I was saying. I was talking about how the war relates to us as students, and how it was important to pass the High School Bill of Rights. That there is a war going on in this country, not just in Indo china. When the principal acted in such an obviously repressive manner, everyone could clearly understand the need for student unity. Everyone was told to go directly back to class; instead many of us met and planned a general outline for the Student Union. Students who before would have passively obeyed now told the principal to "go away and let us have our meeting." It was far-out. Hopefully, this Union will help make many of the kids who are not yet aware of their own oppression in school aware of the real situation.

SOLSTIS FREE SCHOOL

At Solstis, a women's class has been instituted. The problem with the class is one that has been plaguing Solstis in general-disorganization and some disinterest. A women's class last fall folded because of lack of attendance. Hopefully, this year there will be more energy to keep this class going. So far what has been discussed is: whether or not men should be allowed in the class, if smaller groups would be better, and the general embarrassment we felt at talking to each other about ourselves. Also, the possibility of an Ann Arbor Women's Conference was discussed, although no plans were made.

PIONEER HIGH

Last fall, a Pioneer High student submitted a proposal to the board of education on alternative studies for high school credit. Where the school board has not okayed this yet it has opened the eyes of administration and teachers at Pioneer.

A committee was formed and drew up a proposal based on the one drawn up by that student last fall. The proposal was presented to the board Wed., Feb. 24th.

The proposal serves two main purposes; one, to give kids a chance to learn outside the school if they can't function in the school (guess that includes most everybody); two, to help alleviate overcrowding in the school. The committee hasn't overlooked anything. It's going to be hard to get on the alternative studies program; you'll have to prove you're really going to work on your own. The school will help you find "teachers" if you need help. The program would be open to all, not just rich kids, because the school's going to pay for it. The alternative studies program would give kids the opportunity to learn what they wanted, provided its okayed by school officials.

All together it sounds fairly good, compared to what jive they have now in school. Its now up to the school board to approve and impement it.

HURON HIGH

The main activities at Huron right now center around the Students Bill of Rights. Because the Student government is liberal, it is difficult to get any meaningful, radical things going. The furthest-out thing that's happened in the last month was the formation of a Women's Liberation discussion group. There was a relatively large turn-out at the first meeting, but the second one dwindled substancially. It was probably due to a lack of concrete direction in the first meeting. There was alot of discussion in the second meeting about what the group should be, but we didn't come to any decision.

This week a speaker was supposed to come from the U of M, to speak about job discrimination against women. We wanted to have a speaker in to talk about women and their bodies and abortion, but the assistant principal insists there is a law against even talking about abortion in the schools. That kind of makes us wonder what the schools are for-they certainly don't teach us anything we need to know!

SLAUSON JUNIOR HIGH

The kids at Slauson aren't aware of the Student Bill of Rights. The few freaks at the school are not too aware either. The repressive administration has the kids kept in line; they think the student council (which does nothing of course) is just fine. The black students don't have a union. The worst part is that the kids are so isolated that they don't even realize that the situation is as bad as it is. There is a "free press" policy with the school newspaper, but still we must be careful of what we print for fear of censorship. The majority of the students at Slauson don't know that they have freedom of the press, or any other rights, for that matter either. If you know anyone who goes to Slauson, please hip them to the Student Bill of Rights. Call Tina or Gretta at 665-9234 to learn about the Bill of Rights.

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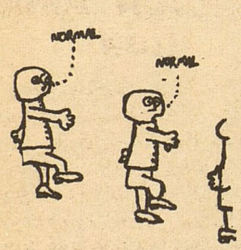
TAPPAN JUNIOR HIGH

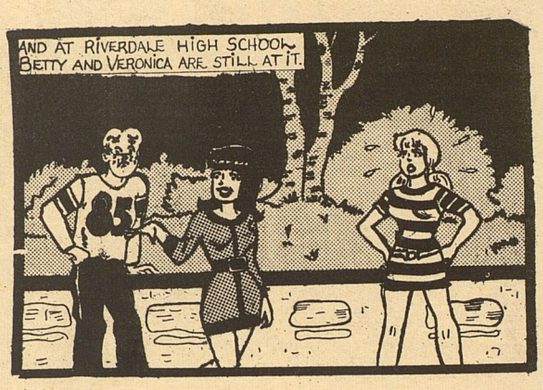
For a while now, Tappan has been the scene of a conflict between the students and the adminstration, as is the case in most schools. After a number of incidents in which a number of students became involved in political activities, such as strikes, sit-ins, selling Vencermos (the student underground paper), and other actions, the school responded with more repression. The school officials actions woke up alot of students to where the schools are really at. Petitions for the High School Bill of Rights and copies of Venceremos have been confiscated. Speeches and P.A. announcements are being censored, and organizers are constantly being harrassed with the threat of disciplinary actions. But as the repressive actions of the officials become heavier, the awareness of the students becomes higher. No longer will kids be quiet and obedient. Right now A Youth Liberation Front, and a Gay Youth group, along with other groups are starting to solve the problems of the students at Tappan.



READ VENCEREMOS! the high and junior high school paper. Its bound to be better than your official school rag (wouldn't anything?). Venceremos! is free, but they are badly in debt. So a joint benefit for Venceremos! and the High School Bill of Rights is gonna happen. Come and help Venceremos! and support the Bill of Rights for high school and junior high school students.

SATURDAY, MARCH 6
7:30 p.m.
AT NEUMAN CENTER
UP BRAT MOUNTAIN WIND
Donation: $1.00

WIGH SCHOOL?



By Gretta Schiller

Women have been the oppressed sex for longer than any social, radical, or ethnic group since the beginning of history.

The conditions of women did not develop in a vacuum, their oppression is interconnected with politics, economics, education, and culture in our capitalist society. High school women are no exception to the oppression of women that prevails in our society. School is where students are trained to fit into society as it exists today-a system based on competition, status consciousness and conformity. Therefore coursesof study in school reflect the tradtional subserviant roles that women are expected to play. Home economics is a good example of this. Women are encouraged to take home ec. and be ready to get married and play "little miss homemaker". When men take home ec. they are considered daring, unusual, stupid, feminine, or odd. Business education, typing, shorthand, etc. are training women to be men's servants in business as well as in the home.

On the other hand "boys" classes such as woodwork, electronics and shop classes give preference to men, and women are either admitted last, "counseled out" or given separate classes because they "may be embarrassed to be in with the boys".

Another way that school oppresses women is on a much more personal basis. It is through the attitudes that women have towards each other, towards their intelligence, and towards their academic ability. Women's liberation tries to raise the women's attitude towards herself, her career and her relationship with other people. Rap sessions dealing with women's experiences with oppression, women's feelings towards herself, their roles in school, at home, at work, and relationships with men are an important link in the chain of liberation. Today the chain that binds women is beginning to weaken, but it will not crumble until every woman and every man in this society and this world is free.

Now getting back to high school women and school. Women often have better grades than men because being a "good student" means nothing in relationship to your real capabilities intellectually or creatively. A "good student" is passive, obeys authority with little or no objections, is neat and generally says what the teacher wants to hear. The obedient woman and the obedient student are both "good" in society's and school's terms. Both lack creativity and individual thinking.

In response to this, women often either try to become "feminine" or men intellectually. The "feminine" student doesn't act smart, because if she were smarter than a male student she would hurt his ego. This gets into the game of egos-where the girls let the boys at least think that they thought of it first. These ego games are dishonest manipulative and inhibiting and they often lead to eventually persuading the woman that she actually isn't smart. Usual social acceptance means intellectual inferiority.

The aggressiveness and competitivenesss that men relate to each other with is corrupt and far from the ideal that all humans are created equal, and is therefore against women's liberation, as well as men's liberation. Competition is the root of capitalism and stressed in school where competition for grades, social status college entrance exams and sports all stress being better or worse than someone else, instead of being just on a different level, with all levels being equally respected and influential.

Men's roles in society are also often negative and the woman who "makes it" in a man'a world is not liberated because to "make it" she had to work herself through the hostile, competitiveness found in the man's world.

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Three dope stories

ARGUS 22

1

A security leak in Detroit resulted in the arrest of 15 young people in a drug raid on an Ann Arbor residence Thursday, 12 Feb. At about 3 pm Wayne County pigs received a report that a shipment of dope was to be conveyed to Washtenaw County. Joining forces with Washtenaw County's renown sheriff's department, Detroit Metro Squad detectives trailed the vehicle under suspicioun for five hours to a location on 622 N. Main St. in Ann Arbor. After the suspects entered the house, pigs surrounded the building as a detachment entered to make ar-

A search of the house turned up one large plastic bag of grass, LSD tabs, and hash. Harvey said the arrests were the fruits of a month-long investigation and subversion of the Wayne County-Washtenaw County narcotics traffic. "A lot of work and a lot of sweat went into this operation. And it went off well," said His Porcinity.

As suspects were being loaded into a van, a crowd of 20 to 25 people began gathering. They pressed forward, and one person raised a bottle as if to critisize the officers with it. He split when a gun was aimed at him.

Of the 15 arrested, only 6 were held on drug charges, the rest being released after interrogation. Charged with sale and possession of marijuana was William H. Hawk, 18, Eric Von Rairich, 20; Allen D. Sadler, 18; Lee A. Kay, 25; and Colleen Donovan, 18 were all charged with possession of marijuana. The sixth person charged was a juvenile.

2

A house on 2892 Baylis Dr., just off Stone School Rd., was the scene of a narcotics raid raid Friday, 11 Feb. The att attack on human decency was cc coordinated by Detectives Calvin HIcks and Richard Anderson of the Ann Arbor Police Narco Squad. Mique Burnette, 26 and Susan Wyborski, 21 were arrested and charged with sale of marijuana. Alledgedly the two women had been receiving in the mails cans containing packets of marijuana. They were in the process of opening cans when doom came knocking at the door.

Six pounds of grass, some hash and pills were seized, according to Hicks. A federal search warrant and warrants for the arrest of Burnette and Wyborski backed up the raid, in which Ann Arbor's finest were accompanied by agents from the U. S. Immigration Service, the U. S. Post Office and Michigan State Police. The federal agents stated at that time that they may later file smuggling charges against the two

3

Eastern Michigan University is planning to prosecute violators of its anti-drug regulations in a new and vigorous program of 20th Century barbarism. Instead of turning drug offenders to the police, the University will use its own discipline procedures to punish the stoned. The plan was announced by Dr. James B. Campbell, vice-president for student affairs, who said that students convicted by a student faculty judiciary board of selling drugs would be punished with suspension or expulsion. Any dope seized as evidence would then be destroyed. The reasoning behind this advance is apparent in this statement issued last week by EMU president Harold E. Sponberg:

"Eastern Michigan University security officers, with police authority granted under the jurisdiction of the county sheriff, will at all times follow the proper and established rules and procedures for investigation, search, and apprehension under the law enforcement agencies.

"University officials are responsible for the enforcement of rules, regulatcons and policies as adopted by the Board of Regents, which include compliance with applicable federal, state and local laws. For enforcement of these rules and regulations, the vice president for student affairs, and other appropriate officials may search University property including residence halls where there is reasonable cause to believe that regulations are being violated. University educational authorities may make such searches without a warrant.

"In recent weeks, the University has had reasonable cause to believe that infractions of certain regulations may be increasing. Eastern Michigan University shall continue to use all appropriate means to control problems relating to the safety and welfare of the total University community. The university can and will include discipline procedures under the vice president for student affairs. If evidence warrants, police may arrest and prosecution may be pursued under criminal statutes.

"Eastern Michigan University officers and the Board of Regents are committed to the enforcement of regulations and are cooperating fully with all parties interested in controlling such social ills."

EMU's new approach to the problem of illicit joy has received praise from Washtenaw County Sheriff Douglas Harvey, who said that the plan "has a common-sense foundation". "We're going to continue to investigate and prosecute drug traffic no matter where it is found", said the sheriff. "The EMU campus or any campus in Washtenaw County certainly won't be an island where our officers won't enter. But Dr. Campbell's plan has a practical side which could clear drugs from areas we could never really reach." Harvey cut to the heart of the matter when he said "This arrangement will result in a much larger drug seizure than a legally based police raid." This is true simply because the University can casually and without warrant violate the privacy of anyone living in a residence owned by the U. A large proportion of the student body is required to live in EMU housing. Tough.

Washtenaw Sheriff's detective Lt. Chester A. Wilson fondles a bag of marijuana, as Sheriff Doug Harvey prepares to hog down on some contraband hasheesh ripped off in the Main St. raid (story no. 1). In the foreground are bags of LSD tabs, uppers, downers, and a telephone made entirely of synthetic mescaline.

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antipode to all this is communal maximal cooperation, love, energy, sharing and trading between humans and their inner natures, between women and women and men and men and men and women and women and men, and between humans and their environments. Environments will, as they always have, love humans and support them, as people support and enrich environments.

2) Communes decentralize and eliminate the need for government, at least within their own group. Governments are instituted among men for bad reasons.

First, the assumption behind governments is that the people are innately evil and therefore need to be protected from themselves by groups of more enlightened men. Governments and institutions seem to aim at suppression of people's spontaneous actions, since if a spontaneous ac action springs from a depraved self, then the action must be destructive and evil. Based on the assumption of the negative inner self, governments of men quickly set out to verify the assumptions by becoming venal and corrupt; by stifling spontaneous actions of the governed, which depraves humans because so much of their inner nature is suppressed. If people assume that they are basically good and that their spontaneous impulses are good, they

energy per capita than other life styles. Instead of one heating unit for each family of two to four people, there may be one for severalpeople. This saves total energy in production. This is true of many other items: less housing structures, refrigeration units, vehicles, water systems, tools, and tractors. This strikes at the heart of a consumer-need society and undermines it. Also, communes can fix many of their implements themselves by collective effort by having within them people of many diverse talents. Thus they no longer "need" specialized repairmen, who have to rob energy all out of proportion to their function because they themselves are so badly exploited by the system. Enough communes in operation can change the face of industry's technology. Less energy would be used in the massive production of shoddy articles. The demand would be for strong, utilitarian implements, and less of them.

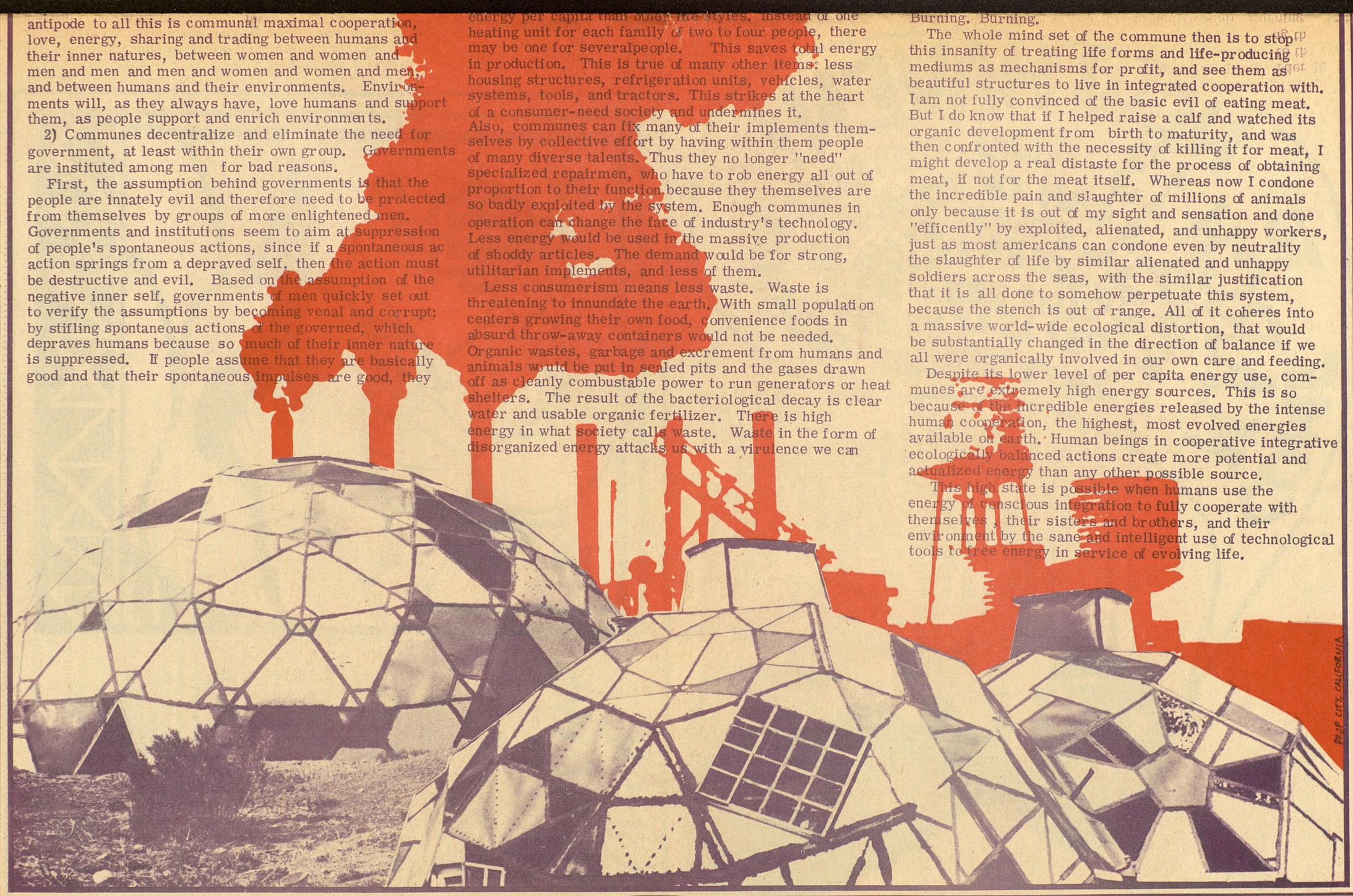
Less consumerism means less waste. Waste is threatening to innundate the earth. With small population centers growing their own food, convenience foods in absurd throw-away containers would not be needed. Organic wastes, garbage and excrement from humans and animals would be put in sealed pits and the gases drawn off as cleanly combustable power to run generators or heat shelters. The result of the bacteriological decay is clear water and usable organic fertilizer. There is high energy in what society calls waste. Waste in the form of disorganized energy attacks us with a virulence we can

Burning. Burning.

The whole mind set of the commune then is to stop this insanity of treating life forms and life-producing mediums as mechanisms for profit, and see them as beautiful structures to live in integrated cooperation with. I am not fully convinced of the basic evil of eating meat. But I do know that if I helped raise a calf and watched its organic development from birth to maturity, and was then confronted with the necessity of killing it for meat, I might develop a real distaste for the process of obtaining meat, if not for the meat itself. Whereas now I condone the incredible pain and slaughter of millions of animals only because it is out of my sight and sensation and done "efficently" by exploited, alienated, and unhappy workers, just as most americans can condone even by neutrality the slaughter of life by similar alienated and unhappy soldiers across the seas, with the similar justification that it is all done to somehow perpetuate this system, because the stench is out of range. All of it coheres into a massive world-wide ecological distortion, that would be substantially changed in the direction of balance if we all were organically involved in our own care and feeding.

Despite its lower level of per capita energy use, communes are extremely high energy sources. This is so because of the incredible energies released by the intense human cooperation, the highest, most evolved energies available on earth. Human beings in cooperative integrative ecologically balanced actions create more potential and actualized energy than any other possible source.

This high state is possible when humans use the energy of conscious integration to fully cooperate with themselves, their sisters and brothers, and their environment by the sane and intelligent use of technological tools to free energy in service of evolving life.



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COME TO NEW HAVEN!

MARCH 13

BRING POSTERS, BANNERS, GUITARS, LOVE, ANGER, A CAN OF FOOD FOR ERICKA+BOB & TOM, FREE BR'KFST PROGRAM, FREE SISTER STARTS AT

tall
skinny
plain

tall
skinny
plain i am
ericka, 22,
fuzzy hair
droopy eyes
long feet
i love people
love nature
love love
i am a revolutionary
nothing special
one soul
one life willing
to give it
ready to die...

MUSIC IS NEWS

Brinkmanship. Futureshock.
Where's the level?
We look to music, find
at least temporary surcease.

Joy of Cooking: From Berkeley, memorable, ecstatic and delicious. Two girls—Terry and Toni—serving up some of the tastiest vocals on microgroove platter or tape. Truly a joy, in all possible ways.

Seatrain: Now busily touring the nation, Seatrain has taken on an ever-larger, ever-more-enthusiastic group of passengers. Easy to climb aboard and ride with this country-jazz-mellow-righteous sound.

Fred Neil: Legendary and forever. Beyond all dreams. This new Fred Neil album—a monumental event—was, in part, recorded live in Woodstock. Think of the best songs you know, then hear them for the first time, on *Other Side of This Life*.

Tim Rose: From "Hey Joe" to the now of *Love, A Kind of Hate Story*, he wears his song as if despair and a thousand bitter mornings had woven it. Tim Rose, lover, gypsy: "It's just singing and living right that matters."

Erik Satie: Newly and never-before recorded, *The Irreverent Inspirations of Erik Satie* is a gallimaufry of the fascinating composer's piano and orchestral music; songs and instrumental pieces; and musical comedy. A trip worth the taking.

Capitol. on Capitol and Angel Angel

Fourth in a series of six drawings commissioned by Capitol from John Van Hamersveld.

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HOLDING TOGETHER

The first thing I thought of when I heard about the Argus bust last week was the famous Hippie Dope Raid on the Detroit Artists Workshop on January 24, 1967- four years ago today! The Argus raid has a lot in common with the January 24th attack-- it was obviously politically motivated and was made at an especially strategic moment-- not just the day after the new marijuana ordinance was proposed, but also during the course of the political campaign for the spring elections. Its aim was also to crush the rising spirit of the local youth community, although it seems to have nurtured a new sense of community and solidarity among the people who are affected by it- and I only hope the people of the Ann Arbor community will come out of this crisis as far ahead as we were when the smoke cleared away in 1967.

In January of 1967 the Artists Workshop was the focal point or the hard core of the emerging hip culture in Detroit. The Grande Ballroom had just opened in October, Plum Street still had some potential as a place for freeks from the suburbs to get together and dig each other, the first head shop in Michigan- Mixed Media- had just opened, the 5th Estate was just starting to develop as a dynamic force in the hip scene, and all over the metropolitan area thousands of long-haired dope-smoking rock and roll addicts were emerging out of their bedrooms and classrooms to scream their alienation from pig society and their determination to create a whole new way of life for themselves.

A beatnik scene had existed in the Warren-Forest neighborhood for some time, centering on the Artists Workshop, but by January of 1967 hip culture in Detroit was barely beginning to emerge as the powerful force it has since become. The pigs in power were flipping out behind what was happening to their kids. They knew we had to be stopped; the threat we represented to their rule was greater than we had imagined.

Their tactic was the January 24th raid, in which the Artists Workshop, the Castle on John Lodge, and two other communes were hit by the entire Detroit Narcotics Squad, Michigan State Police detectives, FBI agents, US customs agents, Food and Drug Administration agents, and a whole bunch of other pigs including the fucking police commissioner himself. Rumor had it that even the Mayor wheeled onto the scene in his limo to make sure the job was done according to script.

56 people were arrested in all, including 43 "innocent bystanders," 11 people the pigs had warrants for, and 2 others who were caught in the act of possessing the sacrament when the doors went down. The whole community was terrified for about a week, but within a month people in the hip community had pulled together and were getting stronger than ever.

So the vampires strategy backfired on them and in the end they dealt themselves a tremendous setback-- they hadn't taken into account the powerful spirit of the people and the new consciousness we were just beginning to develop, and they thought we would just lay down and let them run all over us like they wanted to.

The pig attack only brought all of us a lot closer together, heightened our class consciousness, created a real sense of community among the people of the new culture, and helped to spread the word about the hippie movement to more and more young people in the suburbs.

The January 19th, 1971 raid on the Argus headquarters and the Church St. commune should be a turning point for the people of Ann Arbor's youth community just as the January 24th raid in 1967 was a turning point in our history in Detroit. We need to understand the possibilities for corrective action and collective self-defense; we can exploit this situation as fully as the January 24th raid was used against the power structure in Detroit.

The elections this spring are really going to be important for us. We have to understand this. Police Chief Krasny, who took credit for the raid, is a "Republican" responsive to the directives of the local "Republican" party, which is trying desperately to unseat the liberal "Democratic" mayor and city council majority so the black and youth communities can be put back in their place and the police can have a "free hand" as they had in the past. Remember that the "Republicans" were the ones who passed the law against the free concerts in the parks, and the "Democrats" were the ones who responded to the people's pressure and revoked the law so we could boogie in the parks again.

Krasny's strategy is to make the Democrats in city government look bad to the voters. And what could be better than to pull off a big "dope raid" on the Argus house and claim that a bunch of heroin was found, thus linking the White Panther Party, the Argus, dope traffic, heroin, and illegal guns all together in one big wad? That should finish off the underground press, the WPP, the new marijuana ordinance and the "Democrats" who supported it all at once, right?

The other immediate purpose of the Argus raid, as with the January 24th raid, was to terrify the sisters and brothers on the street and increase our paranoia and real fear to keep us from getting together. I can't emphasize enough how frightened these pigs are of our potential power- they know what is in store for them if we develop a real political consciousness and start moving to deal with the problems of our community in a collective way. So they use these cheap police-state tactics to scare us, sap our energy and resources, keep us busy trying to get our sisters and brothers out of jail, and scare us into inaction and fragmentation.

These tactics can only work if we let ourselves be suckered into falling for their ruse. On the other hand, these vicious raids can be turned to our advantage-- just as the January 24th raid was-- if we come out of them with a stronger sense of community & a determination to get ourselves so together that the pigs don't dare fuck us over like this. This means organizing ourselves for the collective defense of our community, building off the negative energy generated by the raids and transforming it into powerful positive people's energy! This means dealing with the problem in advance and on a consistent basis, not just waiting for the pigs to ride down on people and then acting our out of panic and fear. We have to stop responding simply to crises and get organized so we'll be prepared for anything the pigs throw at us in their insane attempt to destroy our life culture in all its manifestations. We have to have a full-time Bail Fund, a coordinated legal self-defense staff, phone trees, increased security on all levels. We have to stop thinking that the problem will just go away if we all be beautiful enough.

Most of all, we have to stop trying to deal with the shit individually and start working together as a people -- because it ain't about individuals, not even individuals going to jail or staying in jail a few days if they get busted. JAIL AIN'T SHIT, take it from me. What is really powerful is the organized strength and power of the people working in their own behalf. That's what will stop the pigs.

ALL POWER TO THE PEOPLE!
SUPPORT THE TRIBAL COUNCIL!

John Sinclair
Chairman, WPP
Wayne County Jail, January 24, 1971

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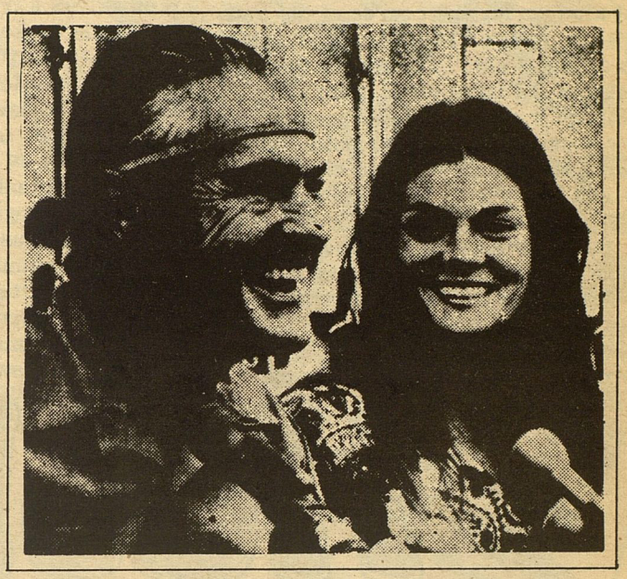
FOUR DAYS



by Andrea

Everyone I know was excited by Leary's excape from prison last September--the "High Priest of LSD" in Algiers, with the Panthers! It was a symbol of the unity of the drug culture with revolutionary politics. Leary, who previously had been preaching that the only way to deal with Amerika, or for that matter, being alive, was to "Turn On, Tune In, and Drop Out," had come to see the necessity of violent resistance to the power structure.

Since then, we have heard nothing from Leary; nor anything about his activities in Algiers. Until a few weeks ago, when the news arrived that Tim and his wife Rosemary had been subjected to a "Revolutionary Bust" by Eldridge Cleaver's Panther staff.

The bust occurred on January 9th, just before a dinner party the Learys had planned: The party was the immediate cause of the bust: Cleaver claimed that the guests were a security risk. Tim and Rosemary were taken from their apartment, and confined for four days.

"It makes me very sad to have had to do this," Cleaver said. "I've been in jail, been unable to relate to it, and I don't like being a jailer. But we cannot afford to jeopardize our work toward revolution in Babylon. We are hoping to teach Timothy a lesson."

On the third day of their confinement, the Learys wrote a letter to Eldridge in which they charged him with "undisciplined and eccentric behavior." They claimed that the Panthers had never sat down "and discussed what we could and should do here. Your original answer to this question was, 'Do your own thing,' which to us meant live quietly and write the story of our political evolution...."

The letter goes on: "At the time of the invasion of our home, we were told by (Panther Field Marshal) D. C. that the charges against us would be explained to us and that we could phone our deserted dinner guests. But then we were told 'There is no lawyer, no bail, and no phone call.' Since then we have not been told what actions, if any, real or imagined, on our part, or on the part of others has provoked your irration or led to your totally totalitarian behavior....

"Will you meet with us, discuss, and set down in writing the rules, obligations, and rights under which which we shall live? No human being can live in a society where rules, obligations, and rights are undefined, vaguely general. and subject to whim of authority. If the obligations are exhorbitant, the rules intolerably restrictive, then we shall tell you. If our differences are so great that friendly discussions cannot resolve them, we shall notify you at once, and start making arrangements to move to another country try....

"Eldridge, let us relegate our mutual dissatisfactions to the past, learn from our mistakes, and start today, January 12, 1971, to show the world a New Model of Sanity, Balance, Union, Tolerance, Sharing, Strength, and Courage."

Eldridge didn't like the letter. A few hours later he released a tape in response. The tape criticizes Tim for his self-image as "the high priest of the revolution, and that he in some sense sees himself as sort of a secular god around which the universe is constructed, around which the revolutionary movement inside the United States revolves."

He claims that Leary is still wedded to the idea that acid is crucial to the revolution, a position which he says is both contrary to the views of the Black Panther Party, and detrimental to the serious work of dismantling the Amerikan empire.

Eldridge exempts the occasional use of marijuana from his list of counterrevolutionary drugs, but he relates to getting high, as a way of relaxing, rather than as a tool for making revolution. Acid is just too debilitating to be useful.

"This does not mean that we do not recognize the progressive role played in the past by the whole youth drug culture in the United States. It was very useful some years ago when people rebelled against the straight-jacket rules and regulations of Babylonian society by turning away from the standards and the values of that society and by shattering to smithereens those values, by getting high, freaking out, whatever term you want to apply: that at a certain point in our struggles this was a progressive step to take, but things have changed since then.

"It is no longer useful to our struggle, and it has to be stopped and dealt with and we take a dim view of it, we want nothing to do with it, we want to see it ended, we want people to gather their wits, to sober up and to get down to the serious business of destroying the Babylonian empire. This is what we must do, and this is our duty...."

Cleaver then discusses Leary's performance as an individual--his lack of po-

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litical perspective: '...although he's able to make political gestures and political statements, ...essentially the man is apolitical, an opportunist;" his racism: Leary is reported to have said to his wife, "It's just some niggers flexing their muscles;" and his "inability to make judgements, particularly in the area of security.

"We are constantly forced to use manpower to watch them; we've had to separate them from various enemies that they have gotten themselves involved with. Dr. Leary seems to wither away without an audience: he needs people around him who have a worshipful attitude towards him. He has a need to be seen as a high-priest, as a god.

"In this part of the world such gods don't have the ready audiences they had, so Leary scrapes around for any audience that (he) can assemble, whether it's an audience of CIA agents masquerading as hippies and tourists or what have you."

Cleaver attruibutes the Leary's lack of judgement "to the multiple, uncountable number of acid trips which they have taken." He then reiterates that the alliance between the Panthers and the white "silly psychedelic drug culture quasi political movement" is no longer valid.

"We're through tolerating this madness and we want everybody to know that the serious work of uprooting and destroying the "Empire of Babylon," with its vicious fascism and imperialism, this has to be dealt with. We want it dealt with in the only way that it can be dealt with--by sober, stone cold revolutionaries motivated by revolutionary law, men and women who fit the description given by Comrade Che Geuvarra. 'Cold, calculating killing machines' to be turned against the enemy.

"People who have a firm ideological foundation, who know what they're doing, and who know how to do it, who know how to implement their ideologies for the purpose of carrying out this revoltuion."

It's difficult to tell what's actually going on in Algeria--what actions the Learys have taken which constituted such a high secutiry risk to the Panthers' work there; but on the other hand, the situation in Algiers is undoubatbly so precarious that even the slightest divergence (moving away) from total security-consciousness could result in the death of those involved.

And it's even more difficult to determnie why Cleaver thought it necessary to bust the Learys, particularly if, as the latter wrote in their letter, the Panthers have never given them explicit instructions about how they should behave.

However, what is more important than what is happening in Algiers is the question raised by the bust about the role of psychedelic drugs in the revolutionary culture.

Most of us would adhere (stick) to the principle that no one should be under the influence of any drugs while doing certain political work. And most of us would also agree that merely getting high does not significantly contribute to the destruction of the power structure.

But the question of whether or not the use of drugs still plays a progressive role in our culture is clearly not resolved. Acid has been a valuable tool in my personal political development. I am one of the people who Cleaver is talking about when he discusses the use of psychedelics as a way of opening people's eyes to alternative ways of living to the ninetofive plastik death of consumer Amerika.

My trips are always highly political--they expose in marked detail the contradictions in my life and in the society I live in. They have also brought me closer in touch with my emotions--they help me to laugh, to cry, to learn the joy of touching other people, going for a walk in the snow, playing harmonica... You probably have your own list.

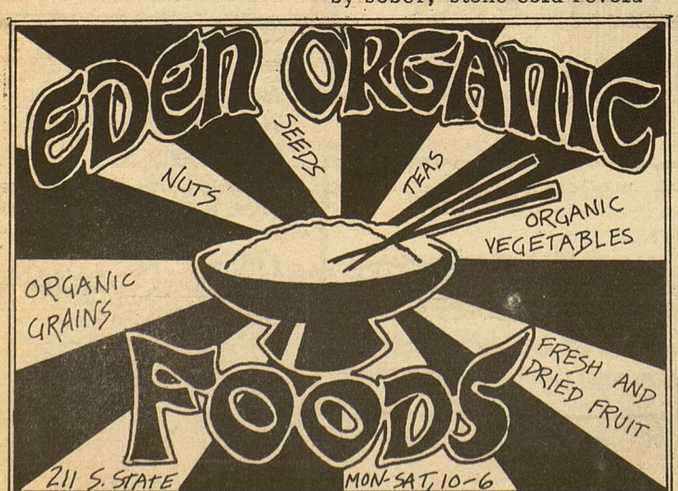
But at the same time, I have found myself taking far fewer trips recently, smoking less grass--yet developing my political awareness at a more rapid rate. I haven't stopped doing the things I learned to do on acid. On the contrary I have found that acid is no longer necessary to my growth.

And I have also been feeling that my recent trips are not bringing me much closer to breaking out of the cage I feel myself in. They're fun. And it's important for me to be having fun, because it's something I've been denied most of my life.

But while i'm having fun, Indochina is being wiped off the face of the globe, women are being raped, gay people are trying to find meaning in thier lives by cruising in the Mafia's bars....

I'm not laying a guilt trip on myself. But no amount of drugs will enable me to end the oppression that i feel every day. To be free, i need to struggle with the rest of humanity to create a world where no one is fucking over anyone else. That's a long way off, and taking drugs which postpone that time a day or an hour by incapacitating those who take them is counter-revolutionary.

So for me, anyway, acid may have to wait.



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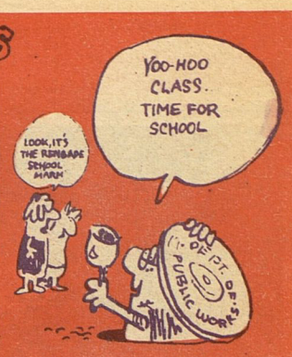
SCHOOL IS A DRAG SO DROP OUT AND GET YOUR SMARTS WITH US

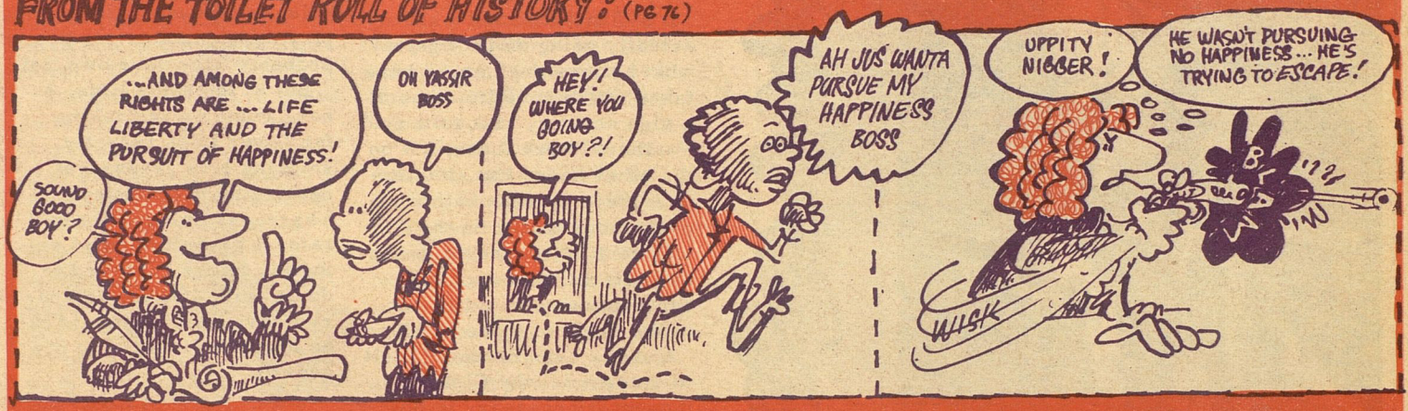
IT'S THE GOOD TIMES..

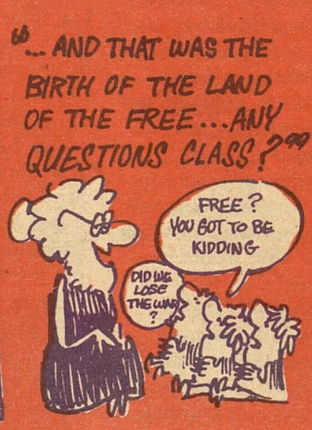
GUTTER SCHOOL!

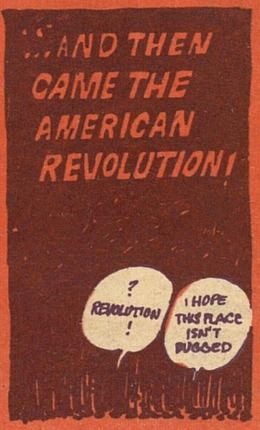
...satisfies ...the rat within

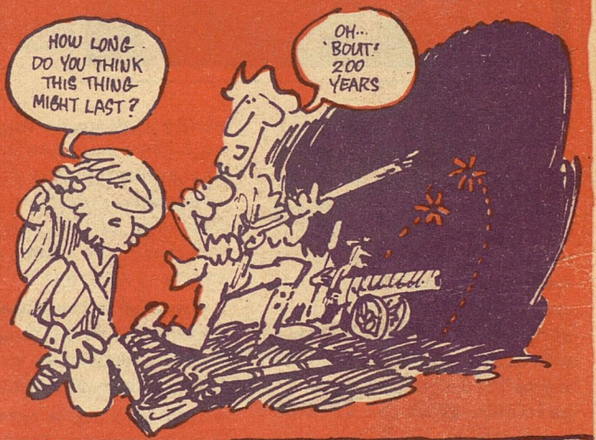


FROM THE TOILET ROLL OF HISTORY: (PG 76)

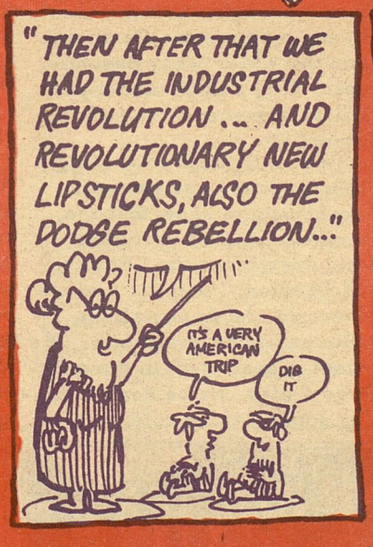

...AND AMONG THESE RIGHTS ARE ... LIFE LIBERTY AND THE PURSUIT OF HAPPINESS!
SOUND GOOD BOY?
OH YASSIR BOSS
HEY! WHERE YOU GOING BOY?!
AH JUS WANTA PURSUE MY HAPPINESS BOSS
UPPITY NIGGER!
HE WASN'T PURSUING NO HAPPINESS... HE'S TRYING TO ESCAPE!







"THE ESTABLISHMENT SAID IT WAS ALL VERY ILLEGAL OF COURSE ... EVERYTHING IS..."
IT'S MY COUNTRY!
MINE!
AFTER ALL, WE RIPPED IT OFF
AMERICA BELONGS TO ENGLAND!
THE LAW, SIRE


"THEN AFTER THAT WE HAD THE INDUSTRIAL REVOLUTION ... AND REVOLUTIONARY NEW LIPSTICKS, ALSO THE DODGE REBELLION..."
IT'S A VERY AMERICAN TRIP
DIG IT

JUST REMEMBER:

IT WASN'T THE U.S. GOVERNMENT WE FOUGHT FOR — IT WAS FOR LIFE, LIBERTY AND THE PURSUIT OF HAPPINESS

TEST YOUR CREDULITY!

IN THE PHRASE "LIFE, LIBERTY AND THE PURSUIT OF HAPPINESS ...

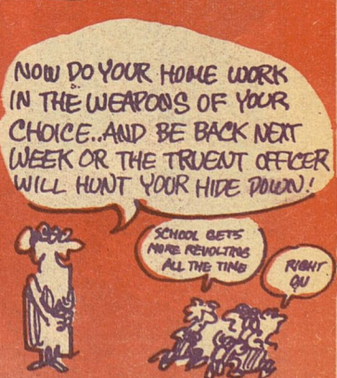
'LIFE' MEANS [A] LIFE IF YOU CAN AFFORD IT [B] LIFE AS A WAGE SLAVE [C] ..AS A ROBOT [D] IT'S FOR YOU TO DISCOVER

'LIBERTY' MEANS [A] THE LIBERTY TO OBEY THE LAW [B] TO SELL OUT [C] FREE BOBBY [D] IT'S FOR YOU TO DISCOVER

'AND THE PURSUIT OF HAPPINES' REFERS TO [A] NIXON'S HAPPINESS [B] ROCKERFELLER AND FRIENDS [C] YOURS [D] EVERYBODY [E] NONE OF THE ABOVE

IS NIXON.. [A] JUST LIKE KING GEORGE III [B] VERY MUCH LIKE KING GEORGE III [C] MORE LIKE HITLER [D] WORSE

REVOLUTION IS [A] URGENT [B] A WAY OF LIFE [C] AN AMERICAN THING TO DO [D] A REASON TO EXIST [E] NOW


NOW DO YOUR HOME WORK IN THE WEAPONS OF YOUR CHOICE..AND BE BACK NEXT WEEK OR THE TRUENT OFFICER WILL HUNT YOUR HIDE DOWN!
SCHOOL GETS MORE REVOLTING ALL THE TIME
RIGHT ON!

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Argus 1971
Sp-Suppl.

THIS AND THE FOLLOWING 11 PAGES ARE A SPECIAL SUPPLEMENT TO THE ARGUS CONCERNING THE PEOPLE'S PEACE TREATY CONFERENCE.

STUDENT and YOUTH CONFERENCE on a People's Peace FEB 5-7

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PEOPLES PEACE

This conference was called for and organized by the U.S. National Student Association, Midwest Peacy Treaty Coordinating Committee and a group of students of the University of Michigan at Ann Arbor. The Conference was called because the three sponsoring groups felt it important that American students and young people who are against the war and committed to the People's Peace Treaty meet to discuss the current situation in IndoChina, particularly South Vietnam; the People's Peace Treaty and how to organize around it; and enforcement of the People's Peace Treaty.

Responsibility for the conference rests with the Conference Organizing Committee which is made up of four people from each of the sponsoring groups. This Committee has made decisions leading up to the Conference and shared responsibilities for work on the Conference with other groups and individuals who support the conference call. During the Conference the Committee will carry out its responsibilities through a Conference Steering Committee. This Committee is made up of three people from each of the sponsoring groups and will be expanded during the Conference to include an elected representative from each of the Saturday afternoon workshops (see "proposed agenda").

All the people working on the conference are trying to structure it so that it is flexible and loose, yet enables serious discussion to take place. We want to provide an atmosphere which is creative, which recognizes our common culture, and which is not paralyzed by either inefficiency or authoritarianism.

It's damn near certain that during the Conference a number of participants will get pissed off, offended, feel pushed around or be ignored. It's always happened at conferences and probably always will. If at any time you are dissatisfied or angry, critical or have a suggestion to make, go to the Message/Info room on the third floor of the Union. In that room there will be a member of the Conference Steering Committee who will attempt to respond to whatever problems arise.

The rest of this special Argus supplement provides information of the conference including facilities, services, housing, and general information. The people working on the conference have done their best to make this a worthwhile and productive weekend. In the final analysis, however, whatever this conference is or can be, whatever it does or does not do to end the war against the people of IndoChina, is dependent on you.

Jerry Coffin, Conference Coordinator
Allyne Rosenthal, for the Organizing Committee ,
Marnie Heyn and Brian Spears, for the Conference Facilities Group

PROPOSED TREATY OF PEACE BETWEEN THE PEOPLE OF THE UNITED STATES AND THE PEOPLE OF SOUTH VIETNAM AND NORTH VIETNAM

1. THE AMERICANS AGREE TO IMMEDIATE AND TOTAL WITHDRAWAL FROM VIETNAM AND PUBLICLY TO SET THE DATE BY WHICH ALL AMERICAN FORCES WILL BE REMOVED.

   THE VIETNAMESE PLEDGE THAT AS SOON AS THE U.S. GOVERNMENT PUBLICLY SETS A DATE FOR TOTAL WITHDRAWAL:

2. THEY WILL ENTER DISCUSSIONS TO SECURE THE RELEASE OF ALL AMERICAN PRISONERS, INCLUDING PILOTS CAPTURED WHILE BOMBING NORTH VIETNAM.
3. THERE WILL BE AN IMMEDIATE CEASE-FIRE BETWEEN U.S. FORCES AND THOSE LED BY THE PROVISIONAL REVOLUTIONARY GOVERNMENT OF SOUTH VIETNAM.
4. THEY WILL ENTER DISCUSSIONS OF THE PROCEDURES TO GUARANTEE THE SAFETY OF ALL WITHDRAWING TROOPS.

5. THE AMERICANS PLEDGE TO END THE IMPOSITION OF THIEU-KY-KHIEN ON THE PEOPLE OF SOUTH VIETNAM IN ORDER TO INSURE THEIR RIGHT TO SELF-DETERMINATION AND SO THAT ALL POLITICAL PRISONERS CAN BE RELEASED.

6. THE VIETNAMESE PLEDGE TO FORM A PROVISIONAL COALITION GOVERNMENT TO ORGANIZE DEMOCRATIC ELECTIONS. ALL PARTIES AGREE TO RESPECT THE RESULTS OF ELECTIONS IN WHICH ALL SOUTH VIETNAMESE CAN PARTICIPATE FREELY WITHOUT THE PRESENCE OF ANY FOREIGN TROOPS.
7. THE SOUTH VIETNAMESE PLEDGE TO ENTER DISCUSSION OF PROCEDURES TO GUARANTEE THE SAFETY AND POLITICAL FREEDOM OF THOSE SOUTH VIETNAMESE WHO HAVE COLLABORATED WITH THE U.S. OR WITH THE U.S.-SUPPORTED REGIME.
8. THE AMERICANS AND VIETNAMESE AGREE TO RESPECT THE INDEPENDENCE, PEACE AND NEUTRALITY OF LAOS AND CAMBODIA IN ACCORD WITH THE 1954 AND 1962 GENEVA CONVENTIONS AND NOT TO INTERFERE IN THE INTERNAL AFFAIRS OF THESE TWO COUNTRIES.
9. UPON THESE POINTS OF AGREEMENT, WE PLEDGE TO END THE WAR AND RESOLVE ALL OTHER QUESTIONS IN THE SPIRIT OF SELF-DETERMINATION AND MUTUAL RESPECT FOR THE INDEPENDENCE AND POLITICAL FREEDOM OF THE PEOPLE OF VIETNAM AND THE UNITED STATES.

BY RATIFYING THE AGREEMENT, WE PLEDGE TO TAKE WHATEVER ACTIONS ARE APPROPRIATE TO IMPLEMENT THE TERMS OF THIS JOINT TREATY AND TO INSURE ITS ACCEPTANCE BY THE GOVERNMENT OF THE UNITED STATES.

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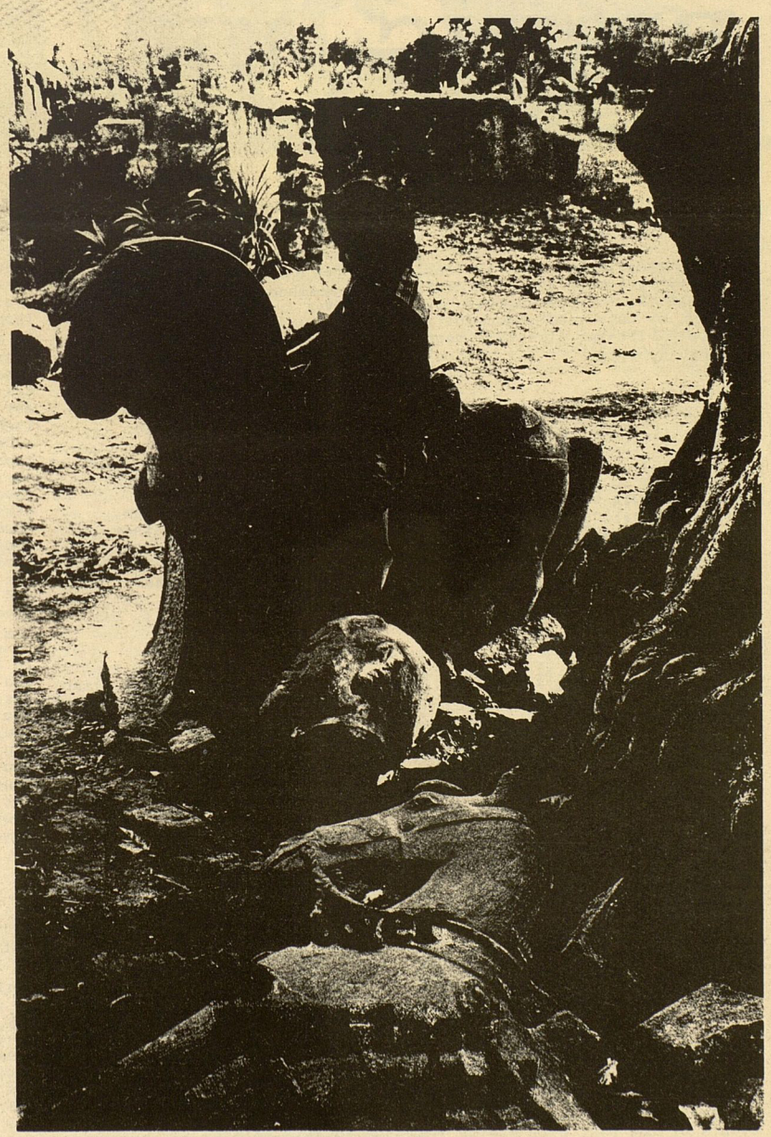
The People's Peace Treaty is one of those dynamite ideas that comes up front and grabs you with its conceptual simplicity and power as an organizing tool. Yet we have found during the course of talking about the treaty that there are several challenges which are made to it. These challenges would be valid if we did not have adequate responses to them. What follows below is a listing of some of these challenges, and our responses to them.

CHALLENGE: THE PEOPLE'S PEACE TREATY IS A RETREAT FROM THE "IMMEDIATE WITHDRAWAL" POSITION TO ONE OF "NEGOTIATIONS".
RESPONSE: Actually, the People's Peace Treaty is an advance based on the immediate withdrawal position. Implicit in the treaty is that discussions between the American and Vietnamese peoples have already taken place and the only thing left is to enforce the treaty on the American government. Further, the People's Peace Treaty gives guts to demands for immediate and total withdrawal because it shows folks an eminently reasonable way the total withdrawal can take place. The treaty even says "the Americans agree to immediate and total withdrawal from Vietnam..." Finally, it does something that hasn't been done before and demands that Americans "...publicly set the date by which all U.S. military forces will be removed." This fact turns the whole Nixon strategy for defusing domestic anti-war sentiment back on him by saying, in effect, "okay, smart guy, if you're really withdrawing troops why don't you publicly set the date when they'll all be out."
CHALLENGE: WHAT THIS TREATY REALLY DOES IS ENDORSE THE PROGRAM OF ONE GROUP OF VIETNAMESE AND IS NOTHING MORE OR LESS THAN AMERICANS PRACTICING REVERSE IMPERIALISM BY SUPPORTING A DIFFERENT VIETNAMESE FACTION THAN NIXON IS SUPPORTING.
RESPONSE: The key thing to remember however, is that the People's Peace Treaty originated as a Vietnamese proposal. It was written by North Vietnamese and PRG and non-PRG South Vietnamese. It was, in fact, non-PRG South Vietnamese who took the lead. The points in the treaty have the endorsement and support of literally every organized group of Vietnamese not in the hire of the U.S. It is falling into Nixon's propaganda trick to pretend the Vietnamese don't have a program for ending the war. While Nixon's agents talk of "old wine in new bottles" the People's Peace Treaty proves to Nixon's own constituency that indeed there is a very reasonable Vietnamese proposal for ending the war.
CHALLENGE: THE PEOPLE'S PEACE TREATY IS NOTHING BUT ANOTHER PETITION.
RESPONSE: The power of the People's Peace Treaty is that it can be enforced on the U.S. government. What this means is that after individuals or groups ratify the treaty they will take concrete action to force the U.S. government to comply with the provisions of the treaty. With millions of people ratifying the treaty, the last shreds of legitimacy will be removed from the war against Indochina. The U.S. government will have to withdraw, or force an unprecedented crisis of confidence and all that follows. Finally, a petition is a request and the People's Peace Treaty is a declaration. We aren't asking for peace, we are declaring a peace we intend to enforce, and a peace we intend to implement by finding ways to directly aid the Vietnamese people.
CHALLENGE: WE'VE NEVER BEEN AT WAR WITH THE VIETNAMESE SO THERE'S NO NEED TO MAKE A TREATY.
RESPONSE: Sure, people in the movement don't consider themselves at war with the Vietnamese but the treaty is designed to reach out to millions of Americans who think they are at war with the Vietnamese because our government says we are. The People's Peace Treaty is a convincer and not designed for the already convinced.
CHALLENGE: THE PEOPLE'S PEACE TREATY IS READY MADE TO BE CO-OPTED BY THE LIBERAL ESTABLISHMENT.
RESPONSE: How can a declaration of peace that is based on self-determination for the Vietnamese and total withdrawal of American forces be co-opted? If what's meant by co-options is that the liberal establishment will ratify the Treaty, then right on! It won't be the Treaty that is co-opted but the liberal establishment.
CHALLENGE: RATIFYING THE PEOPLE'S PEACE TREATY IS A VIOLATION OF THE LOGAN ACT AND AVERAGE AMERICANS ARE NOT GOING TO VIOLATE THE LAW.
RESPONSE: The Logan Act is the first law ever passed in this country against an individual. A Quaker named Logan went to France in 1789 to negotiate a treaty between the French and the American people, in order to end the undeclared warfare between the respective governments. Needless to say, the property owning class in the U.S., then attempting to reassert their control over a people who thought they'd made a revolution, weren't too happy with Friend Logan-and thus the Logan Act. The law has never been used to prosecute anyone, not even Logan.

So long as the sanctity of the President's warmaking power is respected by the people, even when it is only protected by the most cangential of laws-like the Logan Act-we will continue to see Indochinese people slaughtered. No one will be prosecuted by the obscure Logan Act though ratifying the treaty will be technically civil disobedience. It probably boils down to a difference of opinion about whether or not this technical civil disobedience will deter people from signing the treaty. Many people think mass concern about the war is real enough so that millions of Americans will follow Friend Logan's honorable example.
CHALLENGE: THE PEOPLE'S PEACE TREATY IS SIMPLY A COVER FOR SOME KIND OF HIDDEN AGENDA BY AN ELITIST GROUP, AND IF IT ISN'T THAT THEN IT'S ANOTHER LIBERAL SCHEME, AND IF IT ISN'T THAT IT'S UNDEMOCRATIC BECAUSE THE MILLION PEOPLE IN THE MOVEMENT DIDN'T VOTE TO DO IT, AND IF IT ISN'T THAT THEN THE YIPPIES LIKE IT SO IT'S CRAZY, AND IF IT ISN'T THAT THEN IT'S RACIST BECAUSE IT DOESN'T CALL FOR BLACK LIBERATION AND BLACKS DON'T CARE ABOUT THE WAR, AND IF IT ISN'T THAT IT'S SEXIST BECAUSE AMERICAN WOMEN DON'T CARE ABOUT VIETNAMESE WOMEN AND... AND ...
RESPONSE: And some people who are sincerely against the war are, unfortunately, living in a society which makes them feel that their ideas are illegitimate and which immobilizes them. The People's Peace Treaty is an idea, the form of which has yet to be determined. We must work to insure that the form which the idea takes is none of those ugly things.



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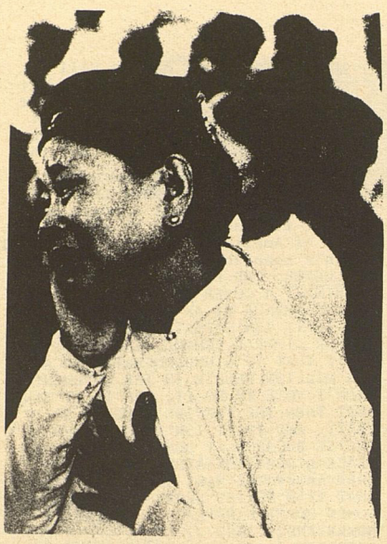

SAIGON: RISING UP

A Suppressed Story: The Anti-American establishment in S. Vietnam
-by Cynthia Fredrick

In a country at war, "national security" gets top priority. This may take the form of curfews, rationing, or universal conscription. In South Vietnam, it simply means hiding the truth.

Generally speaking, the Saigon authorities have been fairly successful in their campaign against free speech. Although Vietnamese papers like to publish fact (and therefore must be heavily censored), the U.S. press corps in South Vietnam nearly always plays the government's tune. Most American journalists are so wrapped up in their spectacular body counts and casualty reports that they find little time to delve into the polictical intricacies of a "people's war". The few exceptions to this rule--Americans who learn the language, establish contacts with Vietnamese outside the (tiny) ruling circles, and attempt to follow the political struggle in the south--obviously cannot be tolerated. Either their press credentials will suddenly be revoked without explanation or, especially of late, they are simply expelled.

This November 1, I returned to Saigon for a brief visit--briefer than planned, incidentally, as I too was promptly expelled six days after entering the country. Before arriving in Vietnam, I had heard very optimistic reports about important political changes in the South. But I was hardly prepared for what has taken place since I was in Saigon in 1966-67. Public opinion about the war has undergone a radical transformation. While little publicized in the U.S., the events of the past nine months reflect a new and vigorous opposition to Thieu-Ky-Khiem. Particularly significant, this opposition is no longer centered primarily in the country, but has surfaced in urban areas also. Students, workers, veterans, politicos, women's oragnizations, and religious leaders (including Roman Catholics, formerly one of the most anti-Communist, pro-war groups), have all taken a public stand in favor of hoa-bihn--peace.

Moreover, for the first time, they have linked this peace with the withdrawal of "foreign" (i.e., American) troops from the South and with it the ouster of the puppet trio in Saigon.

Much has happened to bring about such overt manifestion of war-weariness and revulsion. First, it is no longer possible for anyone, even in the cities, to avoid the physical and moral damage of the war. Few families remain unscathed.

Over a quarter of the South Vietnamese population is confined to refugee camps. An estimated 50,000 persons sleep on the streets of Saigon every night. International public reaction to the My Lai massacre also encouraged more outspoken criticism of the U.S. presence in South Vietnam, for although the Vietnamese know that My Lai's happen every week, their protests had remained unheeded abroad.

Vietnamization is a second factor contributing to a stiffening of Vietnamese public opinion. With the withdrawal of American troops the Saigon government is forced to rely on increased repression in order to compensate for its rapidly dwindling support. As many as 200,000 political prisoners are now being held under intolerable conditions in "interogation centers" and jails. Such repressive measures have in turn alienated even larger segments of the urban population. Thirdly, the economic situation continues to deteriorate, and despite the recent devaluation, inflation is still rising. An ARVN soldier earns about 3,500 piastres a month; one egg costs 32 piastres in the Saigon market. Hence many women--perhaps 400,000--have been forced to work as bar girls or prostitutes to help their families survive.

Since early 1970, a new trend has developed. initially centered on rather specific, often personal grievances, it has evolved into a concerted effort for peace that has so far proved impossible to suppress. A few of the more dramatic events reflecting this trend have been picked by the Western press. Generally speaking, however, fragmented reports about the growing urban unrest have conveyed virtually none of the urgency and significance of the actual situation. Once again, the American public has been kept in the dark of a news black-out, and information which would have exposed the political bankruptcy of U.S. policy in Vietnam has remained unpublished.

Events were set in motion by the students. Last Februrary, they renewed their demands for the "autonomy of the university"--i.e. that the Thieu police stop meddling with student activities in unviersity buildings. Soon thereafter, the two top ranking Roman Catholic bishops in the South publicly issued a 7-point program for peace. Addressed to the Vietnamese delegations in Paris, their statement was the first openly political stand by the official Vietnamese Catholic hierarchy on the secular issues of war and peace. In March, Congressman Tran ngoc Chau was illegally sentenced to ten years of hard labor for having "unauthorized" connections with a Communist agent(his brother). Shortly thereafter, Thieu carried out a "pre-emptive strike" against the student leaders, arresting and seriously torturing several of them. The student body responded by launching a new wave of protests demanding the immediate release of their comrades. In a letter to Thieu and his advisors, they declared that "if only you care to get out of your ivory tower where you live in high luxury, you will see the discontent and anguish of our compatriots and hear their afflicted laments."

A university boycott was organized, and demonstrators poured into the streets. Hard on their heels followed a new group: a pathetic mass of war invalids, who protested bitterly about the government's refusal to help them find housing and jobs. While they roamed the city looking for empty plots of land for squatting purposes, the students continued making news. In the national Assembly building, they tried to stage a hunger strike and played cat and mouse with Thieu's police.

The invasion of Cambodia sparked a new series of protests. The struggle again escalated; student demands grew from what had been some rather timid legal-constitutional points to a condemnation of the Lon Nol regime and its brutal massacres of Vietnamese in Cambodia. The Cambodian Embassy in Saigon (empty for the past two years) was "liberated" by the students, and militant peace banners appeared with increasing frequency during the mass protest marches. The disabled vets not only joined in these public denunciations, but brought pressure on the Congress to clean up corruption in the government. Some independent-minded Senators did act on this issue--with considerable success and wide press coverage.

On July 11, the students issued a statement demanding: 1. immediate withdrawal of foreign troops from South Vietnam and immediate end of support to the Thieu-Ky-Khiem regime; and 2. that the question of peace should be left to the Vietnamese to decide on the sole basis of self-determination.

These long-witheld demands for peace were not a student monopoly. During the summer months, new anti-war organizations were formed to provide focus and direction for mounting public outrage in all segments of South Vietnamese society. With familar irony, their membership grew and solidified thanks to the government itself. For at the end of August, Thieu's police renewed their obtuse attacks against the students leaders, thereby, provoking a new public denunciation of police brutality and repression. When the detained

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students initiated a hunger strike "to the death," students throughout the country demonstrated their solidarity by fasting with them. Yet, despite these actions, and despite the fact that a high Saigon court early inSeptember had actually refused to try the students because evidences of guilt are not clear enough, still the government held and tortured the students for over a month, finally releasing them on October 5.

At the same time, in Saigon, the anti-war groups moved to enlarge their base of support. On October 11, four of these organizations (the Committee of Women's Action for the Right of Life, the national Movement for Self-Determination, the High School Teachers Union, and the Student Committee for Human Rights) convened to discuss the possibility of forming a mass-based peace front. Over one thousand delegates including students, workers, women, intellectuals, politicians, and religious leaders were present at this session.

Three weeks later, on November 7, the principal spokesmen of these groups met again at a padoga near Saigon to plegde their official support for the new movement--the Popular Front for the Defense of Peace. Not just any peace, and above all, not a "Nixonian "peace", but "independent peace and national self-determination." In fact, the new front position as expressed in their official 10-point program is even stronger than that of the NLF. For rather than demand a "negotiated" withdrawal of American troops, they have called for 1) the departure of all U.S. and Allied troops as a necessary prerequisite to ending the war, and 2). the establishment of a "truly representative government so that the South Vietnamese people can establish an end to the war as soon as possible which corresponds to the wishes of the whole people."

Not suprisingly, one of the main themes of this long and emotional meeting was the deep hatred felt by the Vietnamese toward the U.S. government. Listening to their vehement denunciation of American war crimes, I found it difficult to believe that the wounds inflicted on Vietnam by our country will ever heal. But these speakers also stressed the need to distinguish the real feeling of the American public from that of its leaders, and their desire to encourage cooperation and understanding between our two peoples.

On the basis of the political prestige of several of the founders of the new movement, as well as the representativeness of its membership, attuned observers in Saigon consider its establishment to be the potentially most important political development since the Tet offensive. The urban activists realise the enormous risks they run in challenging those in Saigon whose power and influence depend on prolonging the fighting. Nonetheless, the Saigon peace advocates insist that regardless of any short-term success by the government in repressing their organizations, new people will come to the forground to continue the struggle to end the war. Ultimately, they assured me, an independent peace must come.

Now, more than ever, the resolution of the war depends on our demands to know the truth about what is really happening in Vietnam. For the surfacing of the new struggle in Saigon is the strongest clue so far as to what is wrong in Indochina--its support of an illegitimate regime, its use of high technological terrorism as a means of breaking Vietnamese resistance and morale, and its grand scale use of the making "Asians fight Asians"--the so-called Nixon Doctrine. The Saigon peace movement needs our support. Letters, telegrams, and demonstrations for solidarity will provide crucial encouragement to our Vietnamese brothers and sisters--and at the same time, bring to the American public attention the fact that Vietnamese opposition to the war has reached a new and significant stage. For twenty-five years, they have been bearing the weight of the war. It is time we shared this burden.

PEOPLES TECHNOLOGY

When thinking about the forms of activities in which people can become involved in making a people's peace, there are many programs for "positive" implementation of their peace treaty. Positive forms of activity around the peace treaty can be thought of as normalizing relations with the Vietnamese people. Thus, people-to-people programs can be set up. Peoples who are at peace with one another often exchange information on common problems, often try to find ways to build cultural understanding, and in general look for programs to work for the benefit of both peoples.

One such program for "positive" implementation of a treaty between peoples at peace is the one which follows. It has been taken up by Science for the People, an organization of American scientists. For better information on this program, please write: Levin/Lewinton
Science for the People
Department of Biology
University of Chicago
Chicago 60637

The science for Vietnam program is being developed to promote direct scientific cooperation with the Vietnamese people to demonstrate that we-American scientists, researchers, teachers, students of science, and workers in scientific industry-are not at war with Vietnam. We conduct this program in order to make it possible for us to place our skills at the service of the people. The program includes:

1. Research on problems facing Vietnam today, including the medical treatment of pellet bomb victims, the rehabilitation of defoliated and bombed land, and some problems of agriculture.
2. General scientific support-the preparation of literature packets (books and reprints) on topics of use to Vietnamese universities, reviews of subjects for Vietnamese journals, collections of agricultural seed, information on some computer science problems, and materials needed for developing science education.
3. Direct pairing of groups of American scientists from particular departments or institutions with Vietnamese groups including universities, research institutes, computer centers, scientific societies, and the society for the popularization of science and technology.
4. Promoting the publication of Vietnamese works in our journals, the inclusion of Vietnamese scientists on editorial boards and governing bodies of professional societies, the nomination of Vietnamese scholars for honorary degrees, etc.
5. Some of us will apply through our universities for research grants from the Provisional Revolutionary Government and the state committee on science of Vietnam, and will devote much of our research effort to Vietnam. (Since much of the work is library research, you don't have to be a scientist to help. Anyone who is literate and can use a library is welcome.)

It is of course expected that science establishment institutions will disapprove of these activities, and that we will necessarily be challenging the hierarchy of science, its structure, and its links to the centers of power in Amerika. So far, only a minimum of organization is required. Most work can be done by groups within institutions. However, communication is useful, especially for those who want to make contact with Vietnam. Since the strongest local group is in the biology department of the University of Chicago, members of that chapter of Science for the People will act as temporary coordinators.

NEWS

News Service International DISPATCH maintains correspondents throughout Southeast Asia. Most of their correspondents speak native languages and have spent considerable periods of time independently travelling and living in the countryside. As a result they tend to be more attuned to what is really happening amongst the majority of the people.

Dispatch exposed the My Lai massacre. The character of their reporting is further attested by the recent expulsion of Micheal Morrow from Vietnam for attending the founding meeting of the Popular Front for the Defense of Peace, and the revocation of Don Luce's press credentials. (Luce exposed the Con Son Island prison camp tiger cages.)

This news service publishes a six-page-four-article newsletter every week. It can be had by organizations or individuals for the meager price of only $10.00 per year-- at 19¢ a week, hardly enough to cover postage and printing. For subscriptions write to DISPATCH News Service International, 1826 R Street, N.W. Washington, D.C., 20009, or come to the Committee of Concerned Asian Scholars' literature table in the Union during the People's Peace Treaty Conference.

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Child Care Center - International Center
Legal Aid Office - OSO Office in Union (665-6146)

Transportation Center - Third Floor Union

Message and Information Center - Third Floor Union

Health Care - Third Floor Union

Women's Center - International Center (adjacent to West Quad and Union)

Child Care Center - International Center

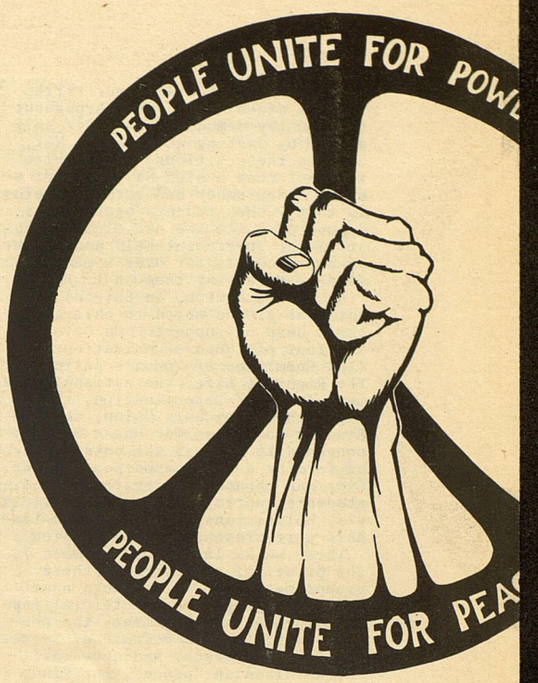
Legal Aid Office - OSO Office in Union (665-6146)

Conference Office - UAC Offices-Second Floor Union
763-1107
761-4648
763-2130

Meals - Basement of Union

Registration - Main Lounge-First Floor Union

Union Ballroom - Second Floor Union



Those of us in Ann Arbor who have worked to organize the Conference have worked hard to try to provide all the services which you need. If there is a need which is unmet, and one which you feel we can provide, please let us know. Someone will be staffing a "messages and complaings" room as much of the time of the Conference as possible; please register any requests or complaints at that office.

AGENDA FOR STUDENT YOUTH CONFERENCE ON THE PEO_
PLE'S PEACE

AGENDA FOR STUDENT YOUTH CONFERENCE ON THE PEOPLE'S PEACE

FRIDAY, 5 FEBRUARY

Registration
Films and literature
Women's Caucus
Organic Food Feast

PLENARY: Speeches (10 minutes each)
1. General introduction - Allyne Rosenthal
2. Nixon strategy - Dr. Eqbal Ahmad
3. S. Vietnam situation - Trudy Young
4. N. Vietnam situation - Cynthia Fredrick
5. GI situation - Winter Soldier GI
6. NSA presentation and introduction NSA delegate

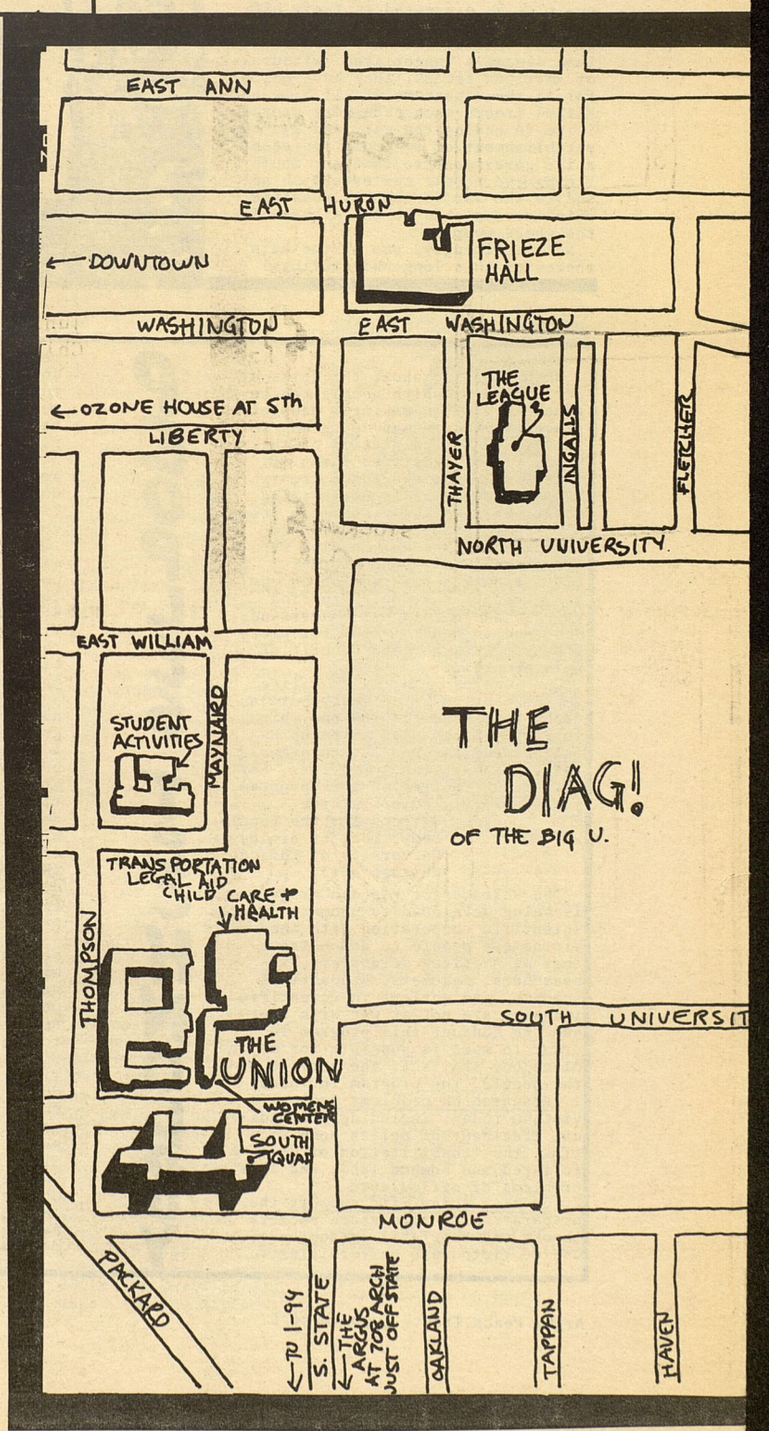
Agenda ratification
Correctives

SATURDAY, 6 FEBUARY

Large workshops: NSA summation and in-dppth study of Peace Treaty
Lunch
Constituency workshops (labor, students, GI's, women, people of color, press)
1. Organizing skills
2. Treaty enforcement
Cultural events

SUNDAY, 7 FEBRUARY

PLENARY: Nature of agenda to be determined by committe conprised of 3 members of NSA, Midwest Peace Treaty Coordination Committee, and 1 representative of each workshop.
Lunch
Regional meetings



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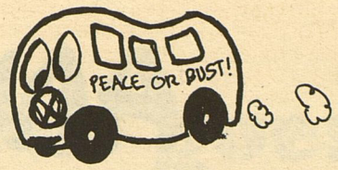
Transportation Service

In the event that someone needs transportation in order to return to his/her home city, a transportation service room is being provided. We ask that anyone who has space in their car or bus notify us by filling out the transportation service card at regrstration or by coming to the room. Anyone needing rides should contact us at the room, which is located in the Services Area in the Michigan Union.

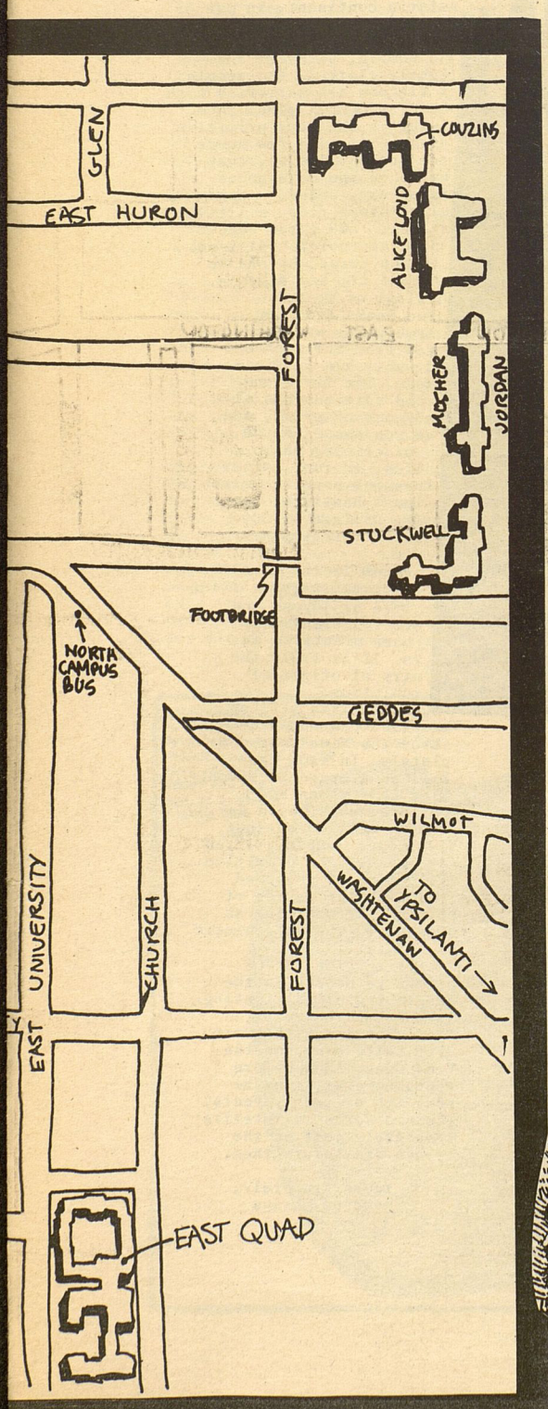


Women's Center

The Women's Center is located in the International Center, south of the Michigan Union. It is being staffed by women of Ann Arbor. A feminist literature collection is available for reading.

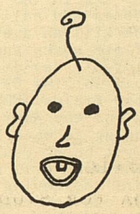
Legal Aid Service

Legal Aid Services will be located at 340 Office of Student Organizations, in the Michigan Union. The office will be staffed by members of Lawyers Guild. The phone number of the office is 665-6146. A lawyer will be on call at all times during the Conference.



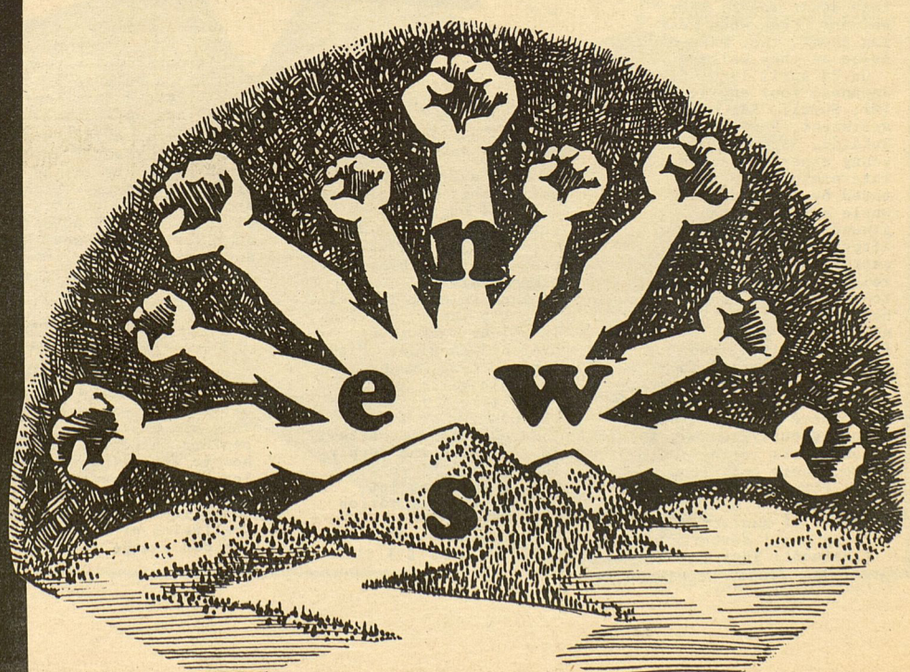
Child Care Center

The Child Care Center is located in the Internation Center, which is adjacent to the West Quad and the Michigan Union. It is being staffed by members of an Ann Arbor men's collective, and members of an Ann Arbor junior high people's organization. Children's toys have been donated by the Ann Arbor Child Card Center.



Health Care Facilities

Health Care Facilitees will be located in the services area of the Michigan Union. Members of the Ann Arbor Free Clinic and Drug Help service will be helping to staff the room. If you need help, and our room is not open, plese call Ozone house--769-6540; Drug Help--761-HELP; or Free Clinic--761-8952



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AN NAM

Dear Friends

Munchen
27 May 1965

Dear Friends,

I have just passed ten days in Vietnam. This country of the coup d'etat showed enough enthusiasm to warrant my giving fifteen lectures during my short stay.

Only Saigon, Cholon and a few other cities are under the government of the American-Vietnamese-a total population of three million. The rest of the population-thirty million-is Viet Cong or its sympathizers. Thirty million as opposed to three million-ten to one!

For 80 years, the French tried to "establish" peace in Vietnam, and failed. In the end, they gave up. And now Amerika...

Says a Vietnamese university professor:

"Every day millions of Amerikan dollars fall from the skies. The Americans are rich! What a shame that these millions are in the form of bombs and bullets, which kill an average of fifty women and children a day-peaceful people working barefoot in the fields. What a pity for the Americans! Spending so much money, and yet being considered the most evil murderers! Believing that peace can be established by force. What low judgement!

The Vietnamese people are the most docile and peaceful, the most gentle, submissive, and tender people I know of in this world. The Vietnamese woman is so lovely and girlish, so blushful, smiling and smart. She is a worker without match in the world, and strong, very strong, the mother of 7 or 8 on the average. Eating and drinking lightly, the Vietnamese woman weighs an average of 85 pounds.

No one shouts. Vietnamese women and men speak very soft and low. In fact, they don't speak; they whisper. Even when wearing shoes, they make no noise as they walk.

On 28 April 1965, five Japanese-four engineers (Mr. Suzuki, 58; his assistant, Professor Sakaida, 55; and two young experts) and an interpretor-were captured by the Viet Cong while surveying the ground around Saigon. After four weeks of captivity, they were released. Newsmen rushed to their hotel, and the next day, all the Saigon newspapers, as well as French, English, and American, reported the:

"Curelty and brutality of the Viet Cong. The Japanese prisoners were outrageously abused, for four weeks in the jungle, their only food was rice with a little salt and two or three leaves of manioc. Nothing else! Barbaric treatment! They tried to starve them with an incomplete food, poor in minerals, vitamins, and protein!"

Early the next day, I went with my wife to interview the freed men. They were having breakfast, in the French manner, for the first time in a month, and seemed happy. "Could you tell us a little about your jungle experience, Mr. Suzuki, Mr. Sakaida/"

"First of all, we deeply regret that the papers have reported 'facts' which are unknown to us. How strange, really strange. Could it be they are controlled by invisible forces? A-bused!? Not on your life! We had an unforgettable time in the jungle. We have learned much.

"We were fed rice, with a soup of manioc leaves-every day, and three times a day, it is true. But this was not exceptional; everyone was eating this way-soldiers and officers alike-except that they ate only twice a day. For us, they prepared food three times every day.

"Each soldier carries a week's supply of rice in a long sack slung over his shoulder. From time to time, young mountain girls appear, pixie-like, bringing the paddy rice (still covered with rice straw) to replenish the supply. The soldier himself, with a small mallet, husks his daily ration of rice.

"It is truly amazing that we never got sick from this freshly husked cereal. No malaria! And we were hiking 20 to 30 miles a day through thick pathless jungle."

It is very natural that these Japanese never fell ill. They were fed macrobiotic diet number 7, with which I have seen so many thousands of "incurable" patients cure themselves.

WHY DO WE EAT RICE?

As stated earlier in this article, the nutrional value of whole brown rice is far greater than that of milled white rice. We eat brown rice as our principal food in order to maintain our health.

We eat it in preference to animal food because we wish to establish peace within ourselves. Brown rice has a balance of certain elements (particularly sodium and potassium) which are in a ration very similar to that of our blood cells. By eating primarily grains, which are very close to this balance (about 5 potassium to 1 sodium) our health and mental clarity improve, and our judgement becomes higher.

How did the Viet Cong learn to apply macrobiotic diet no. 7 so well?

The fundamental basis of daily life in the teaching of Lao-Tzu, where Yin and Yang are explored and explained in depth, teaches how to win without fighting, convince without talking, and achieve without stress. With the magic spectacles of Yin and Yang, one can change hardship into ease, sickness to health, pain to pleasure.

Chinese philosophy, and especially Taoism (Lao-Tzu's philosophy) has very strongly influenced Vietnam, which was for many years under Chinese dominion, and many of whose people are, therefore, of Chinese ancestry. In 1434, Vietnam began using Chinese curricula in their schools (Chinese history, literature, Taoism, Confucianism, the philosophy of Mencius, etc.)

In the East, Vietnam is also known as AN-NAM: PEACE (AN) and SOUTH COUNTRY (NAM)-the country of peace in the south. Annam is the country where people lived and still live in complete harmony with the philosophy of absolute freedom, happiness and justice of Lao-Tzu.

At the far end of the Asiatic continent, in perfect peace and freedom for thousands of years, poor and humble, barefoot and lightly clothed, the people of Vietnam are satisfied with whatever Nature gives them. Living in the most primitive huts, built in a few hours from coconut leaves, they thrive on the bare necessities-air, water, a handful of brown rice, a little sea salt, and a few vegetables-macrobiotic diet no. 7, which cures, before we contract it, any disease, physical or mental.

Two years ago, Zen Macrobiotics was translated from the Japanese and published in Vietnamese. The first and second editions are already out of print, and have won about 10,000 practicing macrobiotics. In fact, after witnessing several "miraculous" healings, one entire village of 500 became completely macrobiotic.

Vietnam is the country where vivere parvo (living a life of joyous and unfettered simplicity) has been practiced for years. It is truly the country of origin of macrobiotics.

The Amerikan killing machines can never destroy the Viet Cong completely. In fact they kill an average of seventy Viet Cong women and children only, each day.

War: Amerika against Viet Cong...the civilized way against the primitive... the eating of poisoned food plus the taking of poison-like medicine as opposed to the Macrobiotic no. 7 diet!!

Civilization versus primitive people in the jungle...useless fighting. In one hundred years, Americans may with great difficulty overcome the Viet Cong. Long before then, however, (in the next ten or twenty years) the Americans will retire completely just as the French did before them.

Yours sincerely,
Georges Ohsawa

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. . . and the show goes on

Saigon (DNSI) -- A student variety show recently held in Saigon's National conservatory of Music has cleverly interwoven themes and materials sympathetic to the National Liberation Front, and Hostile to the current Saigon Government and the United States. Not only did the students get away with their subtle political improvisations but won loud ovations from full audiences both nights they performed.

The vareity show, held November 8th and 9th, was put jointly by the National High School and University Associations. It featured skits, dances, choral singing and--on the second night--a three-and-one hour play.

The play, written in 1967 but never before performed, was the highlight of the two night's performances. Its author, Trong Quang Long, Saigon University student, was killed by an American B-52 strike in Tay Ninh Province in early 1968. He had left Saigon to join the National Liberation Front at the time of the Tet Offensive.

The play is set in the early 15th century, a time when the Ming Dynasty of China exploited Veitnam's disunity to conquer the Vietnamese and subject them to Sinosization.

Vietnam was saved by a resistance movement born in the North Vietnamese province of Thanh Hoa in 1418. The movemant was led by Le Loi, a rich landowner who spent his fortune and ten years of his life making revolution against the Chinese and their Vietnamese collaboraters.

With the support of the masses, Le Loi, who had proclaimed himself "Prince of Pacification", carried out a guerilla was which ended with Chinese defeat and withdrawal of their forces in 1428. Le Loi then carried out a land reform, expropriating land of those who had collaborated with the Chinese. For his feats, he has become one of Vietnam's greatest heroes.

The play features three main characters: a Revolutionary, a Collaborator and an Intellectual. The Revolutionary dies after the first act but his comarades carry on his struggle to the end. The Collaborator leads a comfortably debauched life until the last act, when his wife and sister are raped by a "Foreign Ally". He joins the revolution after his wife and sister die of fright upon sight of him dressed in foreign clothes.

The Intellectual drowns himself in wine and romance until he is about to be drafted into the Chinese puppet army. He escapes, despite being wounded by a Chinese in a dramatic sword fight, and also joins the revolution.

In the end, united with the comrades of the Revolutionary, the former Collaborator and the Intellctual, help to drive the foreigners from the country.

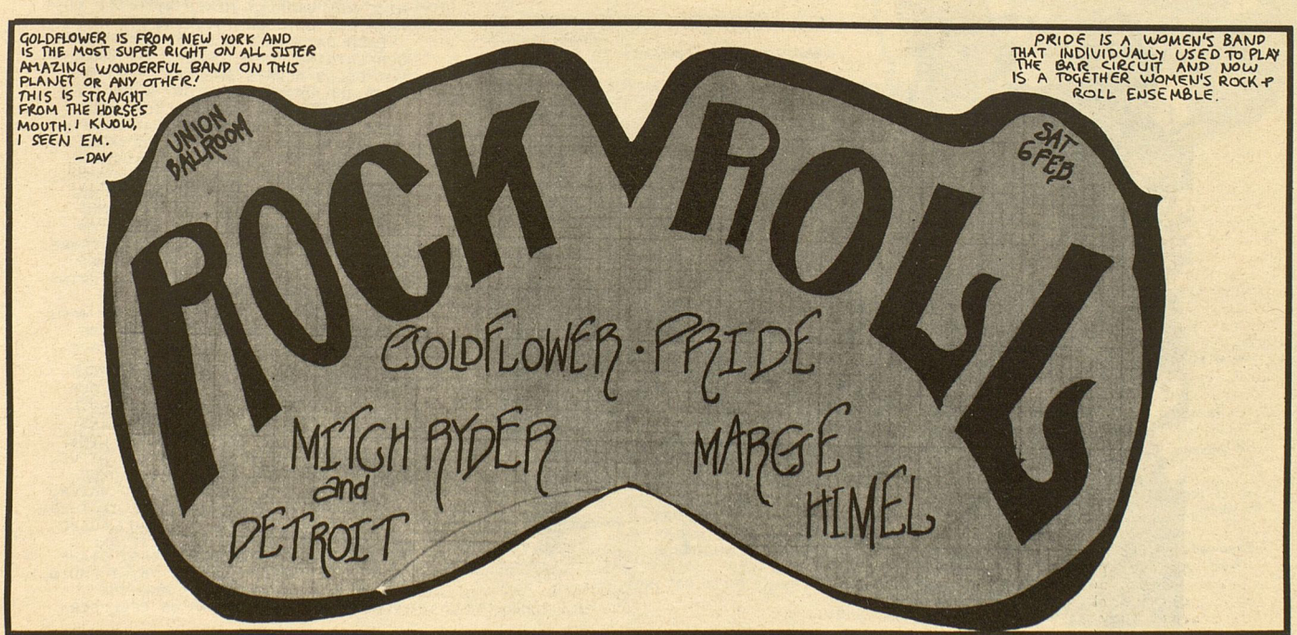
The play, said on young writer close to the students, "is an allegory of tht situation today." The ironic distinction is that the United States replaces China as the foreign aggressor. Prophetically, every patriotic or anti-foreign line was followed by applause from the audience. The play, along with a skit stressing the importance of workers uniting with students to make the struggle for peace and independence in the towns and cities, was slipped into a program that had peen approved befor-hand my Saigon's Ministry of Information.

In another skit, in which on the command of an American to "shoot the 'VC'," a Vietnamese soldier kills his boyhood schoolmate, a poem by Pham Ho, currently one of North Vietnam's outstanding poets was also worked in.

And, in a beautifully executed rice harvest dance, girl students cleverly expressed the taboo theme of reunifying Vietnam, They did so by holding their peasant hats in the form of a large 'S', signifying the S-shaped outline of Vietnam's coastline from the Chinese border to the Gulf of Thailand. When the 'S' appeared, the audience was temporarily stunned, but suddenly exploded with applause and cheers. The point made, the girls delicately continued their routine.

In general, the performances were bitterly anti-American, stressing the historical struggle of Vietnamese to rid their land of invaders and to unify their country. Peace was seen as a consequence of victory in the struggle for independence and unity. The common people, awakened but not led by intellectuals, were portrayed as the motive of the nation's struggle.

Said one student, "If you understand these performances fully, then you understand the nature and goals of our movement."


GOLDFLOWER IS FROM NEW YORK AND IS THE MOST SUPER RIGHT ON ALL SISTER AMAZING WONDERFUL BAND ON THIS PLANET OR ANY OTHER! THIS IS STRAIGHT FROM THE HORSES MOUTH. I KNOW, I SEEN EM. -DAV
PRIDE IS A WOMEN'S BAND THAT INDIVIDUALLY USED TO PLAY THE BAR CIRCUIT AND NOW IS A TOGETHER WOMEN'S ROCK + ROLL ENSEMBLE.
UNION BALLROOM
SAT 6 FEB.
ROCK ROLL
GOLDFLOWER · PRIDE
MITCH RYDER and DETROIT
MARGE HIMEL

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TIGER

CHI HOA PRISON, South Vietnam (LNS)- The "tiger cages" on Con Son Island, South Vietnam made headlines last July when a fact-finding tour of Amerikan congressmen stumbled upon these cells where Vietnamese political prisoners are held. Con Son, described as a "re-education center" before the scandal broke, was exposed in the press as a complex of inhuman torture chambers.

Official U.S. opinion reflected in the straight press was one of polite horror. The U.S. had "nothing directly" to do with the conditions, of course, but we were chastised for not bringing our standards of humaneness to bear on South Vietnamese prison officials. Reform was promised. Pressure would be put on.

A document smuggled out of Chi Hoa Prison by women who had been imprisoned in Con Son recently found its way to Don Luce. Luce was in Vietnam with International Voluntary Service for 12 years, until he resigned to protest the war. He was recently fired from his post as an AP reporter. Still in Vietnam on a grant from the World Council of Churches, Luce translated the letter and sent it to this country.

The women who wrote the letter were political prisoners. They had been taken to Con Son as punishment for a hunger strike in another jail protesting the murder of a fellow inmate.

All of the prisoners on Con Son Island are being confined, tortured, and murdered, for protesting the American presence in their country, for demanding peace, or for not "actively denouncing the Communists."

****

The women were transferred to Con Son after they went on strike demanding that conditions of prisoners be improved, that prisoners not be beaten and tortured, and that women unsentenced or with expired sentences, as well as the sick and crippled, be released.

In the middle of the night, a loudspeaker told them to "PACK YOUR LUGGAGE AND GET READY TO MOVE ON TO ANOTHER PLACE. YOU WILL FIND BETTER CONDITIONS AND COMFORTS AT THE NEW PLACE." They were reassured that "MILITARY POLICE WILL HELP THE WOMEN WITH PACKING, AND WILL NOT BEAT THE WOMEN."

As soon as the loudspeaker went off, a shower of lime dust and tear gas fell on the women, and they were beaten and dragged from their cells by armed police, under the direction of the wardens and in the presence of officials from the Ministry of Interior, Police Headquarters, and National Directorate of the jail.

DRAGGING US DOWN THE STEPS, THEY THREW US ONE ON TOP OF THE OTHER AND STEPPED ON OUR BODIES. LIME WAS THROWN ON TWO OF THE BABIES WHO WERE ABOUT TWO MONTHS OLD. WE THOUGHT THEY COULD NOT SURVIVE. AT THE PRISON GATE THEY THREW US INTO THE TRUCKS LIKE ANIMALS. OUR BODIES BURNED-OUR BLEEDING WOUNDS WERE MIXED WITH LIME DUST. OUR CLOTHES WERE TORN, SOME OF US WERE NAKED. SOME BIG TRUSTEES GOT INTO THE TRUCK, SHACKLED US, AND THREW MORE LIME ON US. WHILE WAITING AT THE AIRPORT, SHACKLED, THE TRUSTEES AND MILITARY FIELD POLICE CONTINUED TO BEAT US AND THREW MORE BAGS OF LIME. THEN THEY THREW US ONTO THE U.S. MILITARY PLANES. THE AMERICANS WHO WERE WATCHING LAUGHED.

The tiger cages were built with U.S. dollars and so is the detention equipment. The U.S. has an advisory body to handle such matters on the island. The 450,000 dollars they spend each year for the prisons in South Vietnam are not meant to improve them, but to build more. For prisons are needed to "detain" the population who oppose the present Saigon regime and its complicity with the U.S. All "troublemakers" are herded into concentrated zones, otherwise known as detention camps, "rehabilitation" or "reduction centers"-or "tiger cages".

A TIGER CAGE IS FIVE FEET WIDE, TEN FEET LONG AND EIGHT FEET HIGH. THE WALLS ARE MADE OF STONES A FOOT THICK. ABOVE US WERE THE IRON BARS. IN EACH CELL THERE IS A CEMENT BENCH, LESS THAN 3 FEET WIDE, 6 FEET LONG, AND 2 FEET OFF THE GROUND.

THE CELLS WERE NARROW AND HOT. FIVE OF US WERE IN ONE CELL SO WE HAD TO DIVIDE THE SPACE: TWO PEOPLE LAY ON THE CEMENT BENCH AND THREE PERSONS LAY BELOW, SQUEEZED TOGETHER LIKE CANNED FISH, THE LIMITED SPACE OCCUPIED BY THE IRON BARS USED TO SHACKLE US. ONE OF US HAD TO LIE SIDEWAYS, CLOSE TO THE LATRINE BUCKET, WITH HER LEGS BENT DAY AND NIGHT. OVER OUR HEADS ON THE IRON BARS, THERE WAS ALWAYS A BARREL OF LIME DUST. THE TRUSTEE PRISONERS WERE ALLOWED TO PLACE CANVAS BEDS OVER THE IRON BARS WHERE THEY COULD SLEEP AND WATCH US DAY AND NIGHT.

ACROSS FROM THE TIGER CAGES ARE THE OUTDOOR TOILETS WHICH CONTINUOUSLY SEND OUT BAD SMELLS. EACH GUST OF WIND BRINGS THE DUST FROM THE TOILETS AND COVERS OUR HEAD, EYES AND NOSE AS WELL AS OUR FOOD AND WATER. AT NIGHT WE COULD NOT SLEEP BECAUSE OF THE COLD, THE MOSQUITOS, OUR DIRTY CLOTHES, THIRST, AND BECAUSE OF THE TRUSTEES SLEEPING ABOVE OUR HEADS.

WE WERE NEVER GIVEN ENOUGH FOOD AND DRINK. IF WE ASKED FOR MORE THEY SOMETIMES ANSWERED BY MIXING OUR RICE WITH PETROLEUM OR MIXING OUR DRIED ROTTEN FISH WITH SOAP, OR GIVING US UNCOOKED RICE. OFTEN THEY DID NOT ALLOW US TO WASH OUR BOWLS. SO WE HAD TO EAT OUT OF DIRTY BOWLS WHICH THE FLIES, DOGS AND POULTRY STEPPED ON, AND THE MICE RAN OVER. RICE WAS USUALLY MIXED WITH THE DUST FROM THE OUTDOOR TOILETS.

EACH DAY, THEY ALLOWED US TO EMPTY OUR LATRINE BUCKET ONCE. THE NARROW HOT CELLS ALWAYS SMELLED OF EXCREMENT AND URINE. EACH DAY WHEN THEY OPENED THE CELL DOOR, FLIES CAME INTO THE CELL IN SWARMS. AT NIGHT THE BUGS CREPT ALL OVER THE WALLS AND MOSQUITOS FLEW AROUND SUCKING THE PRISONERS' BLOOD UNTIL MORNING. THERE WERE THOUSANDS OF MOSQUITOS AND BUGS, THEIR BELLIES SWELLING WITH THE BLOOD THEY SUCKED UNTIL THEY COULD NOT FLY OR CREEP ANYMORE. ANTS AND WORMS ALSO BIT US, OUR BODIES ITCHED AND WE WERE FESTERING FROM SCRATCHING.

EACH WEEK WE WERE ALLOWED TO WASH OURSELVES THREE TIMES. EACH TIME THEY GAVE US FIVE MINUTES, TIME ENOUGH TO QUICKLY UNDRESS AND POUR ONE OR TWO CANS OF WATER OVER OUR BODIES. SOMETIMES BEFORE WE COULD PUT OUR CLOTHES ON, THE TRUSTEES WOULD PUSH THE DOOR OPEN AND COME IN WITH THEIR WHIPS, LOOKING AT US NAKED, SWEARING AND KICKING OVER THE BUCKET AND THE REMAINING WATER, NOT ALLOWING US TO WASH OUR CLOTHES.

THE CONDITIONS AT CON SON CAUSED MANY OF US TO SUFFER INTESTINAL DISEASES, STOMACH DISORDERS, DIAHRRHEA, CHOLERA, MALARIA, TB, THPHOID, AS WELL AS OPEN WOUNDS AND THE VOMITING. WHEN ANY OF US FELL SER-

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IOUSLY ILL AND WHEN WE CALLED FOR EMERGENCY TREATMENT, NOT ONLY DID THE TRUSTEES DO NOTHING BUT THEY ALSO THREATENED TO THROW MORE LIME ON US AND SWORE:

"THIS IS A CATTLE CAGE".

"THESE ARE BRICK AND LIME KILNS."

"IF YOU DO NOT OBEY AND IF YOU KEEP DEMANDING THINGS, WE'LL GIVE YOU MORE LIME DUST."

"DEATH IS COMMON IN CON SON. IF YOU DIE, WE'LL SEND YOU TO THE CEMETERY OF HANG DUONG."

ONE OF THE WOMEN HAD CHOLERA AND CALLED FOR THE NURSES. HOWEVER, NO NURSE WAS SENT DOWN. SHE WAS ACCUSED OF BEING A "PEACE DISTURBER" AND HER ARMS AND LEGS WERE SHACKLED TO AN IRON BAR. SHE LAY THERE IN THE MIDST OF THE FECES.

In the eight months the women were at Con Son, they were "repressed" twice with lime dust. (Lime was used in Nazi Germany to cover and slowly dissolve the bodies of Jews who were thrown alive into trench graves.) On the fourth day of Tet (the lunar New Year), a sacred day in Vietnamese tradition, the women were beaten in the dispensary and in their cells. When they protested, they were immediately showered with lime dust. The second time, the women began protesting when they heard men in nearby tiger cages screaming.

WE HEARD ORDERS GIVEN TO "THROW LIME ON THEM UNTIL THEY DIE." SO THE TRUSTEES RUSHED TOWARDS US, THROWING BAGS AND BUCKETS OF LIME UPON US, WHICH HAD BEEN SET ON THE IRON BARS ABOVE. BUCKETS OF WATER FLOWED. WE WERE CHOKED AND BURNED BY THE LIME MIXED WITH WATER. MANY

"throw lime on them until they die." photo – LNS

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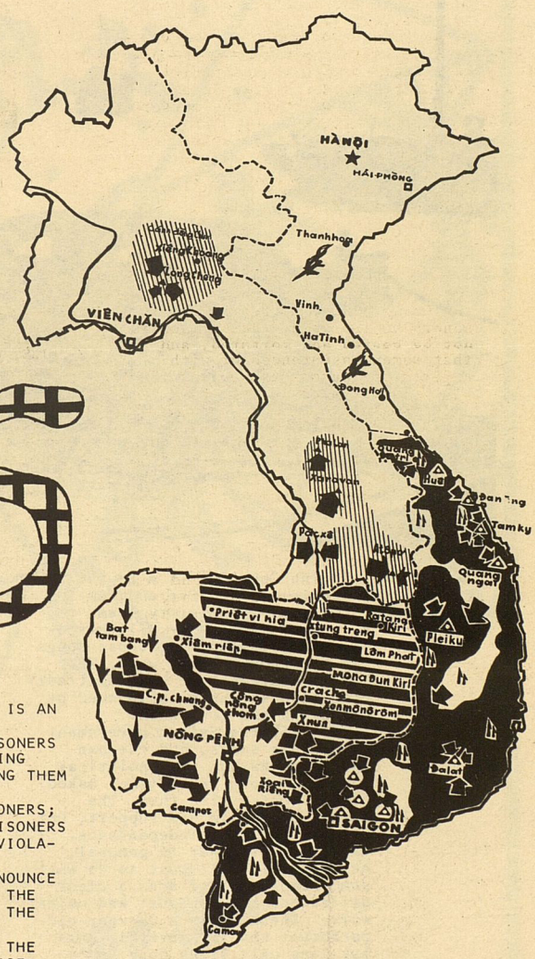

FAINTED, OTHERS VOMITED BLOOD. ONE WOMAN WAS SERIOUSLY INJURED WHEN A BLOCK OF HARD LIME FELL ON HER HEAD. AT THE SAME TIME, THEY WENT INTO THE DISPENSARY AND THREW LIME ONTO THE PATIENTS FOUR TIMES UNTIL ALL OF THEM COLLAPSED. THEY STUCK THE REST OF THE LIME INTO THE NOSES, MOUTHS, AND EYES OF THE PATIENTS SO THAT SOME WERE BLINDED, OTHERS VOMITED AND COUGHED UP BLOOD. AFTER THIS, OUR BODIES WERE ALL COVERED WITH LIME. YET THEY DID NOT ALLOW US TO WASH OURSELVES OR CLEAN THE WALLS. SO FOR TWO MONTHS, WE KEPT LYING IN THE LIME. WE DID NOT HAVE A BIT OF WATER TO COOL OURSELVES. WE HAD TO WASH OUR CLOTHES WITH URINE, CONSEQUENTLY WE ITCHED AND WERE COVERED WITH WOUNDS.

One hundred and eight women were finally taken to Chi Hoa, another jail on the mainland. Here, they made demands that contacts between prisoners and their relatives be allowed and that prison conditions be improved. Shortly after, the trustees came into their new cells and beat them with clubs, table legs, iron rods and iron wheels.

THESE ARE ONLY PARTIAL FACTS ABOUT THE CRUELTY OF CON SON AND OUR PRESENT PRISON. WE KNOW THAT:

*THE DENIAL OF FREEDOM OF THOUGHT IS AGAINST INTERNATIONAL LAW.

*THE DETENTION OF PRISONERS WHO HAVE NEVER BEEN SENTENCED OR WITH EXPIRED SENTENCES, OR OF CRIPPLED AND CHRONICALLY ILL PRISONERS IS AN ILLEGAL ACT.

*THE ACT OF LEAVING THE PRISONERS IN THIRST AND HUNGER, NOT GIVING THEM ADEQUATE MEDICINE, KILLING THEM SLOWLY, IS AN INHUMANE ACT.

*THE DISRESPECT OF THE PRISONERS; HUMAN RIGHTS, TREATING THE PRISONERS AS IF THEY WERE ANIMALS, ARE VIOLATIONS OF HUMAN RIGHTS.

WE, THE WOMEN PRISONERS, DENOUNCE THE REPRESSION, THE BEATINGS, THE KILLING, AND THE VIOLATION OF THE PRISONERS' DIGNITY.

WE STRONGLY PROTEST AGAINST THE MINISTRY OF THE INTERIOR, POLICE HEADQUARTERS AND THE DIRECTORATE OF CORRECTIONS WHICH HAVE GIVEN ORDERS TO THE MANAGERS OF THE PRISONS TO TERRORIZE, REPRESS, BEAT, AND SHACKLE THE PRISONERS AND SEND THEM TO CON SON PRISON.

WE ASK THE COMMITTEE FOR PRISONERS' RELATIONS, WOMEN'S COMMITTEE FOR HUMAN RIGHTS, SAIGON STUDENT UNION AND ALL OTHER ORGANIZATIONS TO DENOUNCE THE CRUEL ACTS AND CRIMES OF THESE PEOPLE IN FRONT OF THE PEOPLE IN OUR COUNTRY AND THROUGHOUT THE WORLD.

WE PUT ALL OUR FAITH IN YOU AND IMPATIENTLY WAIT FOR YOUR INTERVENTION.

-CHI HOA, 20 SEPT 1970

— Attacks and big victories of the patriotic armed forces.

— Guerilla activities in full swing.

— Areas where the Lao Liberation forces win big victories.

— Areas completely liberated by the National Liberation Armed Forces of Cambodia.

— Regions continuously and heavily attacked by the South Viet Nam P.L.A.F

— U.S.-puppet bases.

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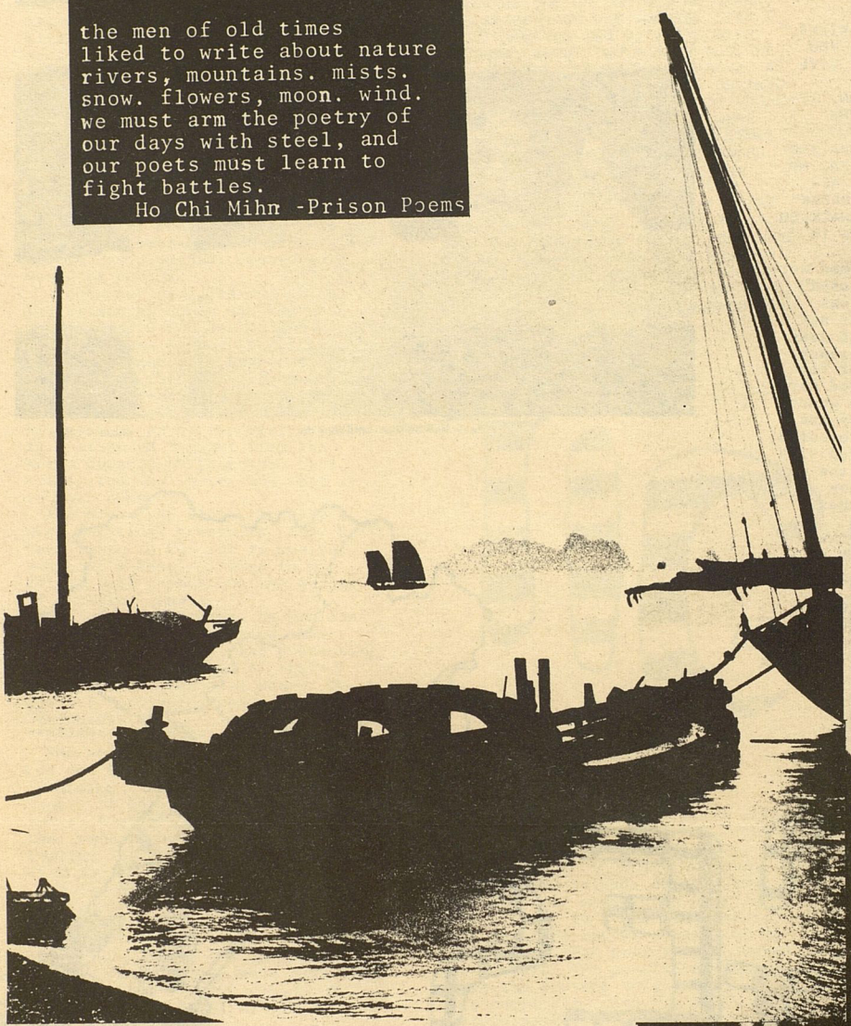
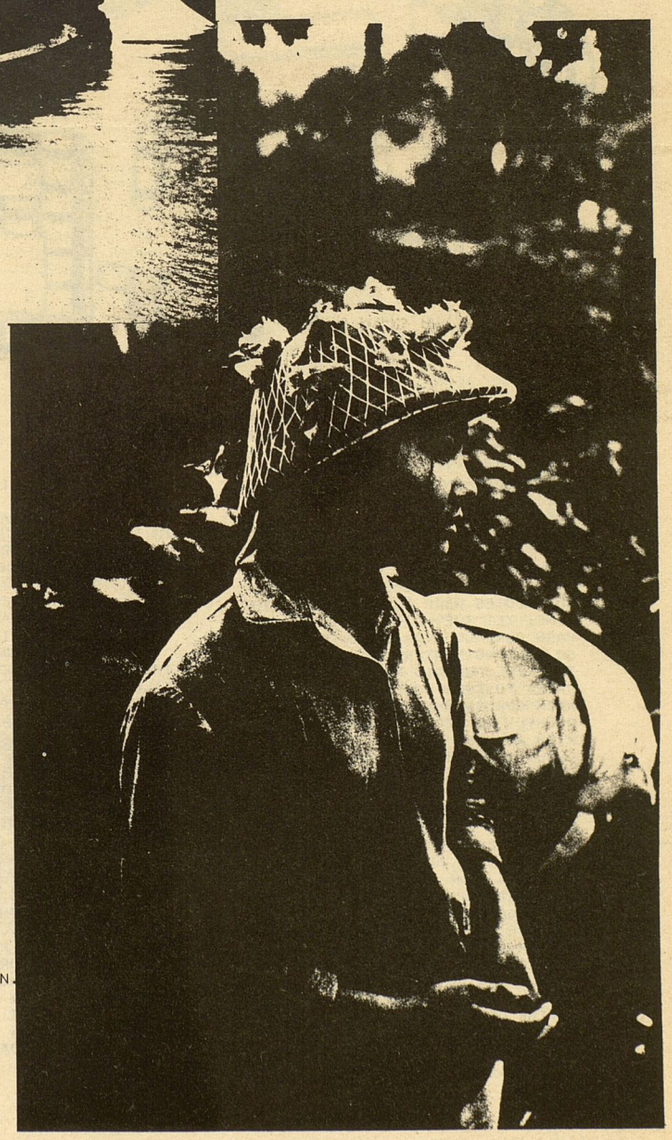
Reading "The Anthology of a thousand Poets"

the men of old times
liked to write about nature
rivers, mountains. mists.
snow. flowers, moon. wind.
we must arm the poetry of
our days with steel, and
our poets must learn to
fight battles.
Ho Chi Minh -Prison Poems

hoa bihn

HOA BIHN MEANS PEACE.





"Trinh Cohg Son is a South Vietnamese guitarist and composer whose popularity seems to be above that of any military or political leader, but whose songs are not known in the west. They have a western beat and admittedly have been strongly influenced by Bob Dylan and Joan Baez.

"In 1969 the Saigon government banned his songs, but the ban was eased as the army political warfare people three times asked him to confer with them. The communists claim his support, but he maintains his independence. 'I am against the war in general,' he says. 'I don't want to do what some people do: to draw a clear difference between just and unjust wars.' Khanh Ly is a 23-year-old performer who for several years has sung only Trinh Cong Son's songs. When he sings the following song at the Queen Bee in downtown Saigon, no one claps; it is not a song to applaud."
-Igal roodenko-

LOVESONG OF A MADWOMAN

I HAVE A LOVER WHO DIED IN THE ASHAU BATTLE.
I HAVE A LOVER WHO DIED, LYING CLUMSILY IN A VALLEY,
WHO DIED BENEATH A BRIDGE, FEELING BITTER, WITH NO SHIRT ON.
I HAVE A LOVER WHO DIED IN BAGIA.
I HAVE A LOVER WHO JUST DIED LAST NIGHT, A SUDDEN DEATH.
WITH NOTHING TO SAY, NURTURING NO HATRED,
LYING DEAD AS IN A DREAM.

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Ann Arbor Argus

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